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Preface

On the question of life and death, there is too much confusion in this world. It is blind leading the blind. The truth is rare and very difficult to find; it is like finding a needle in a haystack. There are only a few who take a logical, rational and natural approach to understand the phenomena of life, birth and death. Most approaches are driven by the selfish motives of individuals or organizations. As a matter of fact, understanding this phenomena is of the utmost importance. It is a personal responsibility to take care of oneself, since no body else can or will.

The Vedas are the oldest and first books found in the human library. The Vedas are the books of knowledge. They contain all types of knowledge, including spiritual, material, natural and societal. The Vedas were revealed with the first human life on earth, and passed down verbally generation after generation. It would be unjust of the creator of the universe to create this wonderful creation and not to provide the road map for human journey on this earth. Knowledge of the Vedas is beyond time and place, it was true in the beginning and it is true now.

'Know the Vedas' is an attempt to give the basic

principles of the Vedas directly related to human beings. The Vedas answer many unanswered questions regarding life, its purpose and its destination. The approach is logical, rational, natural and scientific. The road map it gives is free from blind faith, dogma, rituals or any other senseless activities or beliefs. Based on the many proven stories surrounding reincarnation, it is well known fact that the soul never dies, it keeps coming back in a different form. One can watch such stories on youtube.com under reincarnation. Soul in its journey carries everything that happens during its stay in a body. Children born with extra ordinary talents are examples of their previous journeys. Even some animals display human like behavior; which forces one to think, if the animal had been human in the past life. Knowledge of the Vedas is priceless, and so is human life. Learning this knowledge and using it righteously opens the door for a bright future, now and beyond.

Human life is short. The attempt is made to answer the question of what lies beyond this life. Reading the book requires open mind and logical, rational and natural approach. The fact is death will come and everyone is responsible alone for their life on earth and beyond, and nobody but nobody will be able to help.

Vidya Sagar Garg

Acknowledgement

The most important thing that has happened to me in my life is my association with Arya Samaj. The wisdom and knowledge given by Maharishi Dayanand Saraswati based on the Vedas is unparalleled. Nobody else even comes close to this intellectual warehouse. I will always be indebted to that great Rishi Dayanand Saraswati. I am indebted to my brother Krishan Chand Garg who is a great Vedic scholar, my mentor, teacher, guide and support in all spheres of life. I want to thank my brother Sudarshan and sister Sulaxna for being there for me in all highs and lows. Thanks to Ashok Arya (Panchkula) for his encouragement, guidance and support. Also thanks to my wife Sudha Garg for her love and support. I recognize and thank Carl Clemens for editing, suggesting, helping in preparing the brochure for the spread of Vedic wisdom in the USA.

For the creation of this book I would like to thank:

Dr. Vivek Arya for taking the initiative and getting this book published in his unimaginably busy schedule. Dr. Vivek's knowledge, dedication and tireless work in

spreading the message of the Vedas and Arya Samaj is unmatched, besides him being a full time Newborn Child specialist.

Drs. Mr. Om Sharma and Mrs. Rajni Sharma who took up the time consuming task of editing the book and are kind enough to write the Foreword as well.

Ved Mantras are in original Sanskrit language. RV is Rig Veda, YV is Yajur Veda, SV is Sam Veda and AV is Atharva Veda. Mantra meanings are based on Dr. Tulsi Ram Sharma and others' translations.

Foreword

Being born in an Arya Samajist family with my late father having been the President of Arya Samaj in Burma before the World War 2 and then again in Hoshiarpur in India, and then my brother continuing the tradition in the same capacity to this day, I feel gratified to be asked to write a “Foreword” for Shri Vidya Sagar Garg’s book ‘Know the Vedas…’.

Vedas are the source of all ‘Knowledge’ and form the basis of our Hindu Philosophy. They were revealed by God to Rishis at the dawn of civilization and have since remained the very foundation of all our lives. The essence of the knowledge they depict about the ‘eternal truth’ of life, its purpose and meaning forms the core of all Vedic wisdom; without it we would likely deprive our souls of its essential sustenance.

Shri Garg’s book ‘Know the Vedas…’ is a precise, succinct and concise introduction to the vast wealth of knowledge encompassed in the Vedas. The gist of that wisdom is laid bare here to create an appetite in us to discover more and pursue our search beyond the pages of this book. I found

it to be a lucid account accessible to all and sundry with its clarity and directness. I would recommend it strongly to all who wish to learn about the kernel of Hindu philosophy in its true form.

~ Rajni B Sharma MD

2nd Edition

First edition of the book 'Know Thy Vedas' ran out very quickly, but it was brought to our attention that there are many mistakes in the Sanskrit Ved mantras. Correcting the Sanskrit mantras was a difficult task for me. My brother Krishan Chand Garg took the project in hand and sought help from Dr. Vikram Viveki Ji, a retired Sanskrit professor of Punjab University, Chandigarh. Dr. Viveki was kind enough to correct the mantras on the printed book and sit down by the typist along with Mr. Garg to fix the next version. But the publisher could not use that file, because of different software. Eventually Dr. Vivek Arya got help from Dr. Dharmendra Kumar Ji, professor at Khalsa College Delhi and got corrections done. Therefore, I am very much thankful to my brother, Dr. Viveki and Dr. Dharmendra Kumar Ji for their efforts and time. Although a great effort has been put in to correct the mantras, it is possible that some errors may still remain. Dr. Vivek Arya's efforts and works are unparalleled for the spread of the Vedic wisdom. He is playing a big role in publishing and distributing the book. With the advice from seniors, the book is being renamed to 'Know the Vedas,'but the contents remain the same.

Vidya Sagar Garg

CHAPTER 1

Vedas Overview

तस्माद्यज्ञात्सर्वहुतः ऋचः सामानि जज्ञिरे।
छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत।। YV–31.7

Meaning : Adorable God created the Rig Veda, Sam Veda, Atharva Veda and Yajur Veda.

The Vedas are not religious book. The Vedas are the books of knowledge. They are not religiously affiliated nor do they belong to a particular race or country. They are universally applicable to all human beings. Physically, the Vedas consists of four ancient books that contain spiritual, material, and societal knowledge. The knowledge within these books, however, was revealed when humankind first began life on the earth, and was passed down verbally generation after generation. Indians have protected the Vedas from the beginning. It is well known fact that Indian civilization was well advanced when Europeans were in the Stone Age and lived in caves by hunting. That was due to the Indians' having access to the knowledge of the Vedas.

Vedas are Four

Veda	No. of Mantras	Seer/ Rishi	Subject Matter
Rig Veda	10,589	Agni	Gyan/Knowledge
Yajur Veda	1,975	Vayu	Karma/Duties
Sam Veda	1,875	Aditya	Upaasna/Meditation
Atharv Veda	5,977	Angira	Physical and Medicinal Sciences

The name of each book in the Vedas is as follows: Rig Veda, Yajur Veda, Sam Veda and Atharv Veda. The Veda name, number of mantras, seer that the Veda was revealed to and the subject matter of each Veda is depicted in the table above. While there are four separate Vedas, the knowledge within them is not separate. All four books have information that is linked to each other covering topics from God and Soul to material sciences and spiritual sciences. The format of the Vedas is poetical, and stanzas are called mantras. Only the verses in the actual Vedas are called mantras because they are called shruti, which means heard, as they were at first passed down verbally from one generation to the next. All hymns from other Sanskrit literature are called shalokas, sutras etc., not mantras. After being passed down phonically from the beginning of time, the Vedas were eventually written down, first on palm leaves then on paper. System of memorizing the Vedas is so perfect that not even a single syllable can be altered.

Mons Leon Delbos says: "There is a no monument of Greece or Rome more previous than the Rig Veda."

Professor Max Muller says: "In the history of the world, the Vedas fill a gap which no literary work in any other language could fill."

When the Yajur Veda was presented to Voltaire, he expressed his belief that "the Veda was the most precious gift for which the West had for ever been indebted to the East."

In the words of Yajur Veda, this truth must be propagated to all:

"Yathemam vacham kalyanim avadani janebhyah": YV–26.2

Meaning : Just as I speak (reveal) this auspicious holy Word of the Veda for all people (without any discrimination of high or low), so should you too communicate it to all people of the world whoever, whatever, wherever they be.

The language of the Vedas is Vedic Sanskrit, which is different than the regular Sanskrit. Vedic Sanskrit and language is divine, therefore perfect and sacred; other works of Sanskrit are human creations.

Three Eternal Entities

There are **three eternal entities** in the Vedas—**God, Soul** and **Matter :**

God : Vedas dictate *Parmatma*/**God** according to its true self i.e. Conscious, Blissful, Formless, Unborn, Omnipresent, Omniscient, Omnipotent, Just, Kind, Sustainer, Nurturer, Holy, Infinite, Flawless, Eternal and the Creator of the universe.

Soul is a conscious entity. It is never born and never dies. It is known from the body it gets. It stays in the cycle of birth and death between human and non-human based on its deeds done in human life. All souls want happiness, joy and bliss. Real joy and bliss is possible only by attaining the Moksha. Human life's main purpose is

to get liberation from this cycle of birth and death. The liberation is called Moksha. In Moksha, soul is blissful and enjoys the company of All Blissful God.

Matter is an unconscious entity. It keeps on changing its shape, though it does not change in quantity. Wood, on burning, changes into carbon, moisture and gases. Vegetation grows from seeds with the help of earth, water, sun and air. Again, it changes its shape when eaten and digested.

The Purpose of Creation

The purpose of creation is to provide the opportunity for soul to enjoy and elevate to Moksha/liberation. Take for example a wooden table. There is a maker of the table, wood was used to make it and somebody will use it. So the maker is 1) efficient cause, 2) matter (wood) is material cause, and 3) user (person) is first cause. Similarly for creation 1) God, the all-knowing, all-pervading entity is the efficient cause, 2) the matter in its most primordial form is the material cause, 3) and the tiny individual conscious souls who are infinite in number are the first cause(s).

Vedas are Mother

स्तुता मया वरदा वेदमाता प्र चोदयन्तां पावमानी द्विजानाम्।
आयुः प्राणं प्रजां पशुं कीर्त्तिं द्रविणं ब्रह्मवर्चसम्।
मह्यं दत्त्वा व्रजत ब्रह्मलोकम्।। AV–19.71.1

Meaning : Honored, celebrated and worshiped by me is Mother Knowledge, Veda, purifier, sanctifier and inspirer of the inspired and inspiring Dvijas, enlightened men of culture, education and piety, the Mother who, having given me good health, full age, prana, progeny, wealth, hor and fame, substantial power and stability,

and the light and luster of Divinity, retires to Brahmaloka, the Eternal Mind of Brahma.

Harmony with Science

Vedas are in complete harmony with science, i.e. they dictate the chronological order of creation. First lands were formed, then the vegetation grew; then insects, birds, 4 legged animals and finally humans were created. In nature, the resources are provided as the need arise. The mother's milk is produced as the child is being born.

Logical and Rational Approach

The Vedas condemn superstitions, idol worship, worshiping individuals, tombs, trees, stones etc. The fact is, nothing can go against natural laws. *Upasna* (worship) is due only to the creator of the universe, who is All-pervading, Just, All-knowing, Eternal and formless. His real name is Om (ओउम्).

Gurudom

Vedas do not prescribe to the present form of gurudom. The gurudum is that one must adopt someone as a guru and follow him/her as the only savior. While a sincere guru (teacher) is must to teach and learn, there are many so-called gurus, who pretend to be the middlemen between their disciples and God; have their disciples worship and shower them with wealth. These gurus are fraud. No human can be an agent of God. God is our Father and Mother, and is accessible to all.

Seek Truth

Vedas emphatically dictate to seek truth, through reading, listening, analyzing and examining. There is no room for blind faith in the Vedas. All individuals are responsible

for the decisions they make, consequences are not only limited to this life, but also the lives their after. Therefore, critical, rational and scientific thinking and decision-making is the key for real success.

In Vedas there are no unfounded statements about going to heaven or hell for believing or not believing in something. Rather, there is appeal for unity and working hand in hand for the good of all living beings.

Need for the Vedas

Nothing can sprout, without a root. The Vedas are the foundation of knowledge. Without knowledge, ignorance prevails. As a result there would be no civilization, no knowledge of right or wrong, and no advancement in thought.

The most important Vedic knowledge for mankind is the knowledge of God and the soul. This knowledge is millions of time better than any other material knowledge, because only with the true spiritual knowledge can one make one's journey more favorable and without it, one is bound to be doomed for ever. The irony is, not much emphasis is given in the day-to-day life on gaining this knowledge.

This is very well depicted in the following story that nobody learns anything without being taught. There is a French film titled 'The Wild Child'. The film opens with the statement: "This story is authentic, it opens in 1798 in a French forest." The story is about an 11—12 year old child who was found in a forest. He was just like an animal until they brought him to civilization and started teaching him human skills such as speaking, bathing, and clothing himself.

CHAPTER 2

How old are the Vedas?

Vedas were revealed to four Rishis, one Veda to each Rishi (seer), in the beginning of human creation. These Rishis were purest among the thousands of people in the beginning. The Vedas were revealed in the beginning, so that no human being would be deprived of their knowledge. The Rishis passed down the Vedas to the other wise men and the cycle continued. The first life on earth was non-parental, after that parental birth started.

Similar Creation as Done Before

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत्।
दिवं च पृथिवीं चान्तरिक्षमथो स्वः।। RV–10.190.3

Meaning : The supreme master creator and controller planned the sun and moon, heaven and earth, the middle regions and the regions of bliss as ever before since eternity.

Total Darkness before the Creation

तम आसीत्तमसा गूड़्हमग्रेऽप्रकेतं सलिलं सर्वमा इदम्।
तुच्छयेनाभ्वपिहितं यदासीत्तपसस्तन्महिनाजायतैकम्।। RV–10.129.3

Meaning : There is only dark, darker and deeper than

darkness itself before the world of existence comes into being.

How Old Are the Vedas?

The Vedas were revealed at the beginning of the human race – 1,960,853,117 years ago (in Apr. 2016 AD).

How did we come up with this number?

Indians have been keeping track of time from the beginning of time. They have literature called *Surya Sidhant* and *Panchang* to track time and the movements of stars and planets. They keep adding and subtracting one day every day to the creation time. This keeps track of how many years have passed and how many years remain in God's day.

Before performing any auspicious ceremony a Vedic/ Hindu priest undertakes *sankalpa,* which is a declaration of the function being held, to ourselves and to God within us. The Vedic calendar is lunar and is called *Vikram Samvat*. Normally, the New Year falls in April called *Ugaadi*. *Ugaadi* is a new year for the *Vikram Samvat* calendar as well as the Creation year (*srishti* calendar).

Sankalpa

Vedic Pundit/Priest recite following human years (sankalapa) at every special occasion:
ओम् तत्सत् अद्य श्री ब्रह्मणो द्वितीये प्रहरार्धे सप्तमे वैवस्वतमन्वन्तरेअष्टाविंशतितमे कलियुगे कलिप्रथमचरणेमुकसंवत्सरायनर्तुमासे पक्षे ...दिने...नक्षत्रे...लग्ने मुहूर्ते जम्बुद्वीपे भरतखण्डे आर्यावर्तेकदेशेऽत्रेदं कार्यं क्रियते।।

Meaning : It is almost noon of God's day (ब्रह्मादिन), which is Vevsvat Manvantar. The years remaining of Vevsvat manvantar are the same number of years from God's

noon. This is first part of the 28th Kalyug of Vevsvat Manvantar. Kalyug's 5118th (from Apr 2016) year is currently running as today's year, month, day and time. This function is being held in Bharat-khand, Aryavrata desha (or the country of the United States of America).

This is explained in detail through the following table:

Division of Time

- Day
- Month
- Year
- Yuga
- Manvantra

Day, Month, Year – do not need explaining.

Yuga

The time has been divided into four parts which are called yugas. Each Yuga has a life span depicted in the chart below.

Yuga	*Life (in years)*
Sat Yuga	*1,728,000*
Treta Yuga	*1,296,000*
Dwapar Yuga	*864,000*
Kal Yuga	*432,000*
Total years in 1 chaturyugi (foursome)	**4,320,000**
Total life of creation or God's day – 1000 foursome yugas	**4,320,000,000**

Division by yugas is basically a time tracker. It does not make one Yuga better or worse than the other.

Manvantra

Further, the time has been divided into 14 parts called Manvantras as depicted in the table on the following page. Each Manvanvtra contains 71 foursome Yugas (chaturyugi). 14 Manvantras is the total life of God's day (ब्रह्मदिन). After God's day, God's night (ब्रह्मरात्रि) starts and the cycle of God's day and night continues.

Manvantra	**Number of Chaturyugi (Foursome Yugas)**
Svaayambhuva	*71*
Svaarochisha	*71*
Uttama	*71*
Taamasa	*71*
5. Raivata	*71*
6. Chaakshusha	*71*
7. Vaivasvata	**71 — currently 28th chaturyugi (foursome) is running**
8. Saavarni	*71*
9. Daksha-saavarni	*71*
10. Brahma-saavarni	*71*
11. Dharma-saavarni	*71*
12. Rudra-saavarni	*71*
13. Deva-saavarni	*71*
14. Indra-saavarni	*71*
Total chaturyugis (foursomes)	*994*

Current Manvantra and Yuga

Currently, we are in 7th Manvantra called Vaivsvata Manvantra depicted in the table above. Out of 71 foursome Yugas of Vaivsvata Manvantra, 27 foursome Yugas have been completed and we are currently in 28th

foursome Yuga. Of the 28th foursome Yuga; Sat Yuga, Treta Yuga and Dwapar Yuga have been completed. We are now in Kal Yuga. Completed Kal Yuga years are 5117 (in Apr. 2016 AD).

Add All Up Gives the Age of Vedas and Creation

* 1 Chaturyugi (foursome Yuga)= 4,320,000 years
* 6 Manvantras have passed = 4,320,000 x 71 x 6 = 1,840,320,000 years
* 7th Manvantra (27 chaturyugis completed) = 4,320,000 x 27 = 116,640,000 years
* 7th Manvantra's(28th chaturyugi's years passed = Sat Yug 1,728,000 + Treta Yug 1,296,000 + Dwapar Yug 864,000 + Kal Yug year passed + 5117 = 3,893,117 years
* Add 6 Manvantras passed + 7th Manvantras 27 chaturyugis passed + 7th Manvantras 28th chaturyugis **years passed = 1,960,853,117 Years**

Total Years in God's day (Brahm din)

The total number of chaturyugis (foursome Yugas) in all 14 Manvantras are 71 X 14 = 994. This is the amount of time allotted for all living beings. The actual number of chaturyugis (foursome Yugas) in God's day are 1000. The rest of the 6 chaturyugis (foursome yugas) are taken up by the creation and annihilation of the universe. So God's day is made of foursome Yuga years 4,320,000 x 1000 = 4,320,000,000 years. After God's day, God's night (Brahm ratri) is of the same number of years. God's day after God's night the cycle continues. During God's night, there is no creation, only total darkness and souls are in deep sleep. Matter is in its finest form.

CHAPTER 3

Subject Matter of the Vedas

"**God is the ultimate theme of the Vedas :** All should follow the Vedic instructions and do their activities with the glorification of God, so that they may attain success and accomplishment in material and spiritual matters concerning this life and life after death, by doing good to others according to their ability." Maharishi Dayanand Sarswati (1824—1883)

God Sustains the Universe

महद्यक्षं भुवनस्य मध्ये तपसि क्रान्तं सलिलस्य पृष्ठे।
तस्मिन् श्रयन्ते य उ के च देवा वृक्षस्य स्कन्धः परितइव शाखाः।।

AV–10.7.38

Meaning : God is the highest object of adorations, who pervades the universe and possesses the super-most knowledge. He is the supporter of the universe, as trunk of a tree upholds all the branches.

Knowledge

The Vedas contain spiritual wisdom and knowledge for practical life as well as heavenly matters – science, technology, medicines, health, society, family, economics,

mathematics, finance, research, education and so on. The foremost of these is of God (*Brahma-Vidya*) and soul.

Two kinds of Knowledge

Apara : Knowledge of all material things, from a blade of grass to rockets and their proper use.

Vedas say use air, water, and fire to build aircrafts, ships and other vehicles for land, space and water.

They say visit other lands by building rockets and spaceships. They contain the knowledge of movement of the stars, sun, moon, earth and more.

Mathematics, technology, science etc. are all found in the Vedas

Para : Knowledge by which one knows Brahma (God) and self (Atma/ soul), who are invisible is called para.

The Vedas dictate God is: Blissful, Formless, Unborn, Omnipresent, Omniscient, Omnipotent, Just, Kind, Sustainer, Nurturer, Holy, Infinite, flawless, Eternal and the Creator of the universe.

The *Atma* or soul is never born and never dies. *Atma* is ruled by the law of Karma (as you sow, so shall you reap).

The Vedas dictate that the real aim of human life is to attain Moksha/liberation (all bliss – freedom from the cycle of rebirth).

Karma or Actions are also of Two Kinds

Ordinary: Acquiring riches enjoyment and success. Most humans are absorbed in their daily routines of work, families, pursuing material objects and having no

time to think or do anything else. When it comes to spirituality, they are lost in blind faiths, rituals, superstitions and similar ignorant activities. The ultimate result is pain and suffering, and results in the Atma/soul staying in the cycle of birth and death.

Moksha : No life, human or non-human, is without suffering. The only way out is Moksha or liberation. Moksha is:

- Freedom from the cycle of birth and death.
- Being blissful, happy, joyful, and staying in the company of God.

Moksha will be discussed in detail in chapter 10.

Chapter 4

God in Vedas

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम्।
कविर्मनीषी परिभूः स्वयम्भुर्याथातथ्यतोर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः।।
YV–40.8

Meaning : The Supreme Soul is omnipresent, omnipotent, without body, without any flaw, pure, sinless, visionary poetic creator and omniscient, existent in the heart and mind of all, transcendent, self-existent, who for the infinite ages of eternity creates, organizes, reveals and sustains all the forms of existence as they are and ought to be.

अकामो धीरो अमृतः स्वयंभू रसेन तृप्तो न कुतश्चनोनः।
तमेव विद्वान् न बिभाय मृत्योरात्मानं धीरमजरं युवानम्।। AV–10.8.44

Meaning : Beyond desire, constantly calm and resolute, Immortal, self-existent, is all-supreme, self-blessed with the beauty and sweetness of his own creation, Brhad-Brahma no-way wanting or imperfect. Having realized and attained to that constant, un-aging, eternally young and ever new Super-Soul, the sagely scholar, self-realized, never fear death.

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान्।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः।। RV–1.164.46

Meaning: Reality is one, Truth is one, Ishvara (God)

is one and only one, not more than one. The learned and the wise speak of it in many ways. They say : It is Indra, glorious, Mitra, universal friend, Varuna, highest adorable, Agni, light of life, Divya, heavenly, Suparna, supreme beauteous, Garutman, supreme dynamic. They say: It is Agni, life and leader of existence, Yama, supreme controller, law and justice, and the judge, and Matarishva, supreme energy of the universe.

GOD'S QUALITIES, NATURE & WORKS

Only one God

न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते। य एतं देवमेकवृतं वेद।।
न पंचमो न षष्ठः सप्तमो नाप्युच्यते। य एतं देवमेकवृतं वेद।
नाष्टमो न नवमो दशमो नाप्युच्यते।
य एतं देवमेकवृतं वेद।। **AV–13.4.16–18**

Meaning : God is one only one, without a second, neither third, nor fourth, nor fifth, nor sixth, nor seventh, nor eights, nor ninth, nor tenth, in fact only one.

अनेजदेकं मनसो जवीयो नैनद्देवा'आप्नुवन् पूर्वमर्शत्।
तद्धावतो'न्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति।। YV–40.4

Meaning : Brahma is constant, unmoving, One and only One, without a second, and faster than the mind. The mind and senses cannot attain It, although It is present everywhere, already and always. Though still, It surpasses and transcends others who are at the fastest move in nature. Within It the wind holds the waters of the universe. Within the Divine Presence the soul performs its actions. (If something moves faster than the velocity of light, it becomes omnipresent. And what is omnipresent, is still too, because there is no space to move through.)

There is one and only one God of the universe. He

is the creator of the sun, moon, stars, earth, humans, animals, birds, insects, trees, plants, etc. As we have the sun, moon, earth etc., there are many more suns, moons, earths, etc. The same one God created them all.

God is Omnipresent

तदेजति तन्नैजति तद् दूरे तद्वन्तिके।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः।। YV–40.5

Meaning : It moves, yet It does not move, (being omnipresent). It is at the farthest of space, even farther, and It is at the nearest. It is within this all, and surely It is outside of all this.

प्रजापतिश्चरति गर्भेअन्तरजायमानो बहुधा वि जायते।
तस्य योनिं परि पश्यन्ति धीरास्तस्मिन्ह तस्थुर्भुवनानि विश्वा।। YV–31.19

Meaning : Prajapati, father spirit of the created universe, immanent deep in the soul, moves everywhere, and although ever unborn He variously manifests Himself with all the forms of life. Men of thought and wisdom feel His presence manifest all around. In Him alone do all the worlds of existence find their haven and peace.

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात्।
सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन् देवऽएकः।।
RV–10.81.3, AV–13.2.26, YV–17.19

Meaning : Vishvakarma, the one absolute self-effulgent lord of the universe, with universal eye to watch, and universal mouth to reveal the Word, and universal arms for action, and universal feet for omnipresence, having created the heaven (celestial) and earth from dynamic particles of Prakriti, keeps the universe in constant motion with his mighty arms of omnipotence.

God is present in each and everything. He is present

inside and outside of our bodies. He is present inside the earth and outside the earth. He is present inside and outside of all living and non-living things. He is present in the smallest thing as well as in the biggest thing. He is present in the sky, sun moon and stars. He is present in our mind and soul. He is present in the whole universe.

God is everywhere and in everything as an observer and an operator of the universe. Everything is inside of God, so He creates the universe from inside as nothing is outside of Him.

God is never born

God never takes birth. He never dies. He has no beginning nor end. He is always living. He never gets old or sick. He does not have a father or a mother. Nobody creates Him. He is all by Himself. He is unique. There is nothing like Him or equal to Him. There is nothing greater than Him or bigger than Him. He is the greatest of all. He is the biggest of all.

God is formless

न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः। **YV–32.3**

Meaning : God has no form or shape, His name and glory is great.

God has no shape or form of any kind. Worshipping any human, living or dead, or idol thereof is totally wrong. God cannot be sensed with the 5 senses (eyes, ears, nose, tongue or skin). He has no body. He does not have hands, feet, eyes, ears, nose or mouth. He cannot be measured. He is infinite. No picture or a statue can be made of Him. Eyes cannot see Him. Ears cannot hear Him. Tongue cannot taste Him. Nose cannot smell Him.

Skin cannot touch Him. God cannot be seen with the help of any instrument like microscope or telescope. God can be realized only in the mind. Just as we feel pain, pleasure, love, separation, jealousy, attachment in mind only; similarly only a clear and sharp mind can realize God.

God is Omniscient

God is everywhere including our minds. He knows each and everything in the whole universe. He knows our minds from past to present. He knows all our works from past to present. He sees all. He hears all.

God is Omnipotent

He is All powerful. He is powerful to do all his works by Himself. He does not need anybody's help to create sun, moon, earth etc. and run the universe, neither anybody can help Him.

All powerful does not mean that God can do anything and everything. God can't go against His own dharma or attributes or nature i.e. He is Just so He can't be unjust; All souls/*Atma* are equal to Him, so He can't do favors to one over the other; He can't create another God; He is infinite, so He can't limit Himself to one place; He is Immortal, so He can't die.

God is just

He does only justice never does injustice. He observes the deeds (karma) of all human beings. Based on each person's deeds, He rewards him/her for good deeds and punishes him/her for bad deeds, exactly as per their own actions. There is no recommendation system or bribery accepted in the justice of God. To do justice is His nature.

God is Fearless, Flawless and pure.

God is the Source of all true knowledge. In the beginning of the universe, it is Him who gives knowledge to human beings. The Vedas are such knowledge.

God is always in a state of ecstasy. He is free from happiness and suffering. He does not favor a person who prays to Him and does not disfavor anyone who does not pray. He is free from jealousy, attachment, desires, anger, greed and arrogance. Getting close to Him thru meditation gives comfort as fire gives comfort to the cold person. **Meeting God is possible only in one's soul**. One can meet somebody only where they both are present. Soul is the only place where both God and person are present. Anywhere else though God is there, but person (soul) is not there. Soul is inside one's body. Therefore, it does not do any good to look for God anywhere else. Lack of true knowledge keeps people away from God.

God's field of work is to create and sustain the universe, run the justice system based on Karma (deeds). Humans' field of work is to be virtuous, just, honest, kind, helpful, righteous etc.

Name of God

God has several names in Sanskrit language. Each name specifies His attribute or quality. He is called **Brahm** which means biggest of all. He is called **Brahmaa** which means creator of the universe. His name is **Vishnu** which means omnipresent. His name is **Ganesh** which means who nurtures all. His name is **Shiv** which means who does well to all. He is also **Om, Ishwar, Prabhu, Parmaatma**, **Bhagwaan, Mahaadev** etc. His real name is **OM,** the word '**Om**' includes all His Qualities and Attributes.

ओउम् खं ब्रह्म। YV–40.17 Om kham brham. YV–40.17

Om is the name of the Omnipresent God.

Realization of God's existence

We realize the existence of God in certain situations. For example when one is in utter despair, unexpected help arrives and the circumstances start to change for the better or an idea flashes in the mind when in a critical situation. Secondly, when we plan to do something wrong; we get a feeling of fear, suspicion, and shame; on the other hand when we plan to do something good we get a feeling of happiness, encouragement and fearlessness. These feelings come from God.

God's existence can also be realized from His works. The marvelous intelligent creation of the universe, the regular, logical and mathematical motions of the planets, meaningful and rightful functioning of the universe, the beautiful creation and growth of the plants and the living beings – all are His works, hence proofs of some super intelligent living power – the God.

Why to know and remember God

Knowing and remembering God can save us from doing wrong. If we understand that God sees all our actions and there are consequences of our actions, we may stop doing bad deeds and engage only in good works. Basic human nature is to avoid the presence of others in doing something wrong. If we know that we cannot avoid God's presence we may not do wrongs. Thus, who does not want bad consequences, may not do wrong.

There are three reasons for a person not to indulge in

bad deeds. One—fear of social degradation. Two—fear of punishment from law enforcement. Three — fear of punishment from God. It may be possible to deceive the society and the government, but not at all possible to escape from God's justice.

Worshiping God

हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेक आसीत्।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम।। YV–13.4

Meaning: There is only One Creator and Maintainer of the entire Universe. He alone is sustaining the earth, sky and other heavenly bodies. He is Blissful. He alone deserves to be worshiped by us.

We worship God by admiring His unique qualities such as truthfulness, doing justice without prejudice, kindness, wisdom and intelligence, fearlessness, flawlessness, purity etc. We should try to adopt those qualities in ourselves. Anyone who pretends to be a worshiper of God, but does not adopt His qualities, is not a worshiper of God at all.

Anything and everything we do, we do for ourselves. God is not affected by our deeds. He does not eat. He does not drink. He is in everything and everything is in Him. He does not smell. He is the source of all light. Therefore pretending to feed Him, carrying incense for Him or lighting a lamp for Him are meaningless actions. All our actions should be guided by the common good of all living beings.

Everyone desires to be happy. The formula for being happy is to give happiness to others. Under God's justice system, one gets as much happiness as he gives to others. Similarly, one gets as much misery as he gives to others.

Keep it Simple

स नः पिता जनिता स उत बन्धुः AV–2.1.3

Meaning : He is our Father, life-giver and relative as well. AV–2.1.3

There is no intermediary between you and the all-pervading God. There is you and God, no one else in between. He is equally accessible to all. He is the father and mother of all living beings. God does not favor one over the other, nor does he disfavor anyone. Persons who call themselves to be God's agent, His messenger, His only son or His incarnation, do that to promote their personal interests by misleading and deceiving others. Be beware of such people, they should not be associated with or followed.

Chapter 5

What is Atma or Soul?

Atma is pronounced as 'aatma'.

न यं रिपवो न रिषण्यवो गर्भे सन्तं रेषणा रेषयन्ति।
अन्धा अपश्या न दभन्नभिख्या नित्यास ई प्रेतारो अरक्षन्।। RV.–1.148.5

Meaning : *Atma* or soul is Eternal; no enemies, no designers of evil, no destroyers, no attacks, can damage it. The blind and the ignorant hurt it not, they cannot suppress it. Those who know, those who love, value and cooperate, permanently protect and promote it.

Every living being – human, animal, bird or insect has an Atma. It is a living being only because of the presence of the Atma. When Atma leaves, it becomes a dead body.

Body is luminous only as long as Atma is present; after Atma's departure, the body becomes unwanted.

Atma in the body is like a lit candle in a room. The candle is at one place, but it lights the whole room. Similarly, *Atma* is at one place in a body, but it impacts the whole body.

Atma is finite, it cannot be seen with eyes, or even with the help of a biggest microscope.

Atma by itself is not capable of doing anything. All its physical actions are done through the body.

Anything and anybody who has awareness, makes efforts to survive, wants to quench thirst and satisfy hunger, has a survival instinct, feels happy at times and sad at other, have an *Atma,* hence is a living being. These are the attributes of an *Atma*, not of the body. A dead body lacks these attributes.

A body grows only with the presence of an *Atma*. Even in the mother's womb, the growth begins with the presence of the *Atma* — phenomenon called conception. No *Atma,* no growth.

Atma is never born. It never dies. It always exists. It is eternal. Weapons cannot cut it, fire cannot burn it, water cannot spoil it, and air cannot dry it.

Atma is neither male nor female, nor even unisex. Its gender depends upon the body it gets. If it is in a male body, it is a male. If it is in a female body, it is a female. If it gets a unisex body it is said to be unisex. Although the body is male/female/unisex; yet it has mixed traits, hobbies and interests irrespective of body it inhabits.

Atma is ruled by the Law of Karma (as you sow, so shall you reap). Through Reincarnation, *Atma* can be

reborn as a human or other living being based on one's own past karma.

Your *Atma* is the only thing which is absolutely your own and will be yours through eternity. One must make decisions for the betterment of the *Atma*; otherwise, consequences would be disastrous. Human life is precious and a golden opportunity to improve upon. It is a grave mistake to lose this opportunity for self-improvement. The key to betterment is true knowledge, good deeds and meditation (*gyan, karma, upasna*).

Soul is Immortal

वायुरनिलममृतमथेदं भस्मान्तꣳशरीरम्।
ओ३म् क्रतो स्मर। क्लिबे स्मर। कृतꣳस्मर।। YV–40.15

Meaning : End of the body is dust. The prana-vayu merges with the cosmic energy. This *Atma* is immortal. O *Atma*, remember **Om**, Supreme Atma (God) of Existence. Agent of Karma, remember your karma. Remember both these to realize your real form and potential.

Subtle Body

Atma possesses a subtle body comprised of :

(a) Intellect (*Budhi*),

(b) Mind,

(c) 5 powers of senses (touch, taste, smell, hearing and seeing),

(d) 5 properties of elements (air, fire, water, earth and space)

(e) 5 Pranas (*Prana*—out breath, *Apan*—in breath, *Saman*—digestive system, *Vyan*—circulatory system, *Udaan*—food intake system)

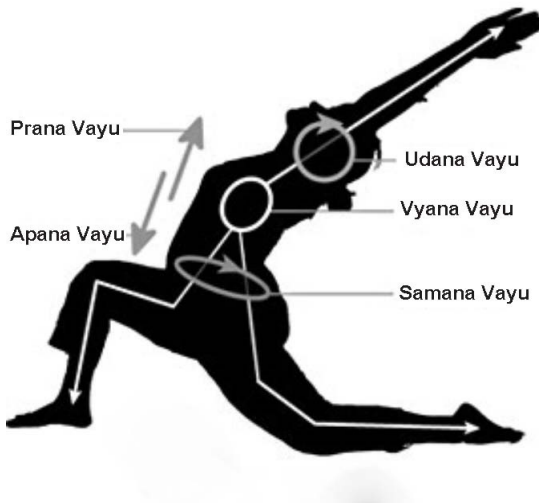



Figure : 5 Pranas

Subtle body stays with *Atma* and it goes where ever *Atma* goes. Subtle body is what one has made of oneself through *karma*. Hence future depends upon it, therefore making progress in these areas by good karma is essential to craft a better future:

(a) Intellect is a decision maker called *budhi,* it includes thoughts receiver called *chitta*. *Chitta* is the screen, where thoughts from *ahmkar* (explained in next point) come and go, which are essential for *budhi* to make decisions. Gaining true knowledge is the key to improve intellect. In simple words wrong knowledge leads to wrong decisions and right knowledge to right decisions. Therefore, always gain intelligence and wisdom in a logical and rational manner. Blind faiths and beliefs make no sense in a rational mind and are pointless.

(b) Mind is comprised of a storehouse. Mind is called *mana*, and the store house is called *ahmkar*. *Mana* is a link through body and senses to the world. *Ahmkar* is storehouse where all happenings, thoughts and knowledge of past and present lives are stored. Also it will store all happenings, thoughts and knowledge from future lives as well. They come out off and on as memories or dreams. Truthfulness and righteousness purifies the mind. As a result pure thoughts, righteous actions and true knowledge are stored in *ahmkar*.

(c) 5 senses are purified by their use in proper disciplined and controlled way, by not let them astray.

(d) 5 elements are redeemed by using the resources wisely.

(e) 5 prana become strong with yogic breathing exercises called *pranayama*. *Pranayama* is a science to make the body and mind healthy, pure and strong.

There are five sub-Pranas — *Naga, Kurma, Karikala, Devadatta and Dhananjaya*. *Naga* performs hiccup and excretion. *Kurma* performs blinking of the eyes. *Karikala* induces feeling of hunger and thirst. *Devadatta* causes yawning. *Dhananjaya* causes fainting and snoring.

Chapter 6

Law of Karma

Actions, deeds or karma means what you do or don’t do.

God is watching

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योअभिचाकशीति।। RV–1.164.20

Meaning : Two birds of beautiful wings, the individual human soul and the Supreme Soul of the universe, both friends and companions, together nest on the same one tree of existence. Of the two, one, the individual human soul, eats the fruit with relish and enjoys as well as suffers the consequences. The other, the Supreme Soul, simply watches comprehensively all round without eating anything.

So God is watching and any action, non-

action, good deed, bad deed, eating, drinking, breathing, seeing, hearing, touching, smelling, tasting, thinking and speaking are karma. Anything humans do and do not do is Karma. Therefore, humans continue to do Karma as long as they live. There is not a time when one is not doing karma. The creator keeps record of all our karmas.

As You Sow, so Shall You Reap

न किल्बिषमत्र नाधारो अस्ति न यन्मित्रैः सममम्मान एति।
अनूनं पात्रं निहितं न एतत्पक्तारं पक्वःपुनरा विशाति।। AV–12.3.48

Meaning : There is nothing short, no want, no void in the God's system here in life, nor props nor false supports, no one can go on without one's own identity on stilts provided by friends. The life before us is full and perfect, prepared and provided by our own selves by our own karma. The dish one has cooked presents itself before the one that has cooked it. One must taste the fruit of one's own action.

Performing *Karma*

Actions done with free will have *karmic* consequences. *Karma* is done through thought, speech and action. Every human is responsible of their own *karma*. Nobody is responsible for anybody else's *karma*. Good *karma* brings favorable results and bad *karma* brings unfavorable results. Karma is done only by humans. Non-humans do not do karma, rather they are reaping the consequences of the karma done by them, when human in their past life.

Hard Work brings Happiness

कृतं मे दक्षिणे हस्ते जयो मे सव्य आहितः।
गोजिद् भूयासमश्वजिद्धनंजयो हिरण्यजित्।। AV–7.50.8

Meaning : With action in my right hand, success and victory lies collected in the left. Let me be the winner of

cows, lands and culture, horses and achievement, money and wealth of gold and grace.

Nobody Escapes the Law of Karma

वृकश्चिदस्य वारण उरामथिरा वयुनेषु भूषति।
सेमं नः स्तोमं जुजुषाण आ गहीन्द्र प्र चित्रया धिया।। **RV-8.66.8**

Meaning : The wolf, its counterforce elephant, and the thief all have to accept and follow the laws of this God Indra. May He, loving and cherishing our song of adoration, listen and come with gifts of clear and un-illusive intelligence and understanding.

Prayer for Goodness

इदमापः प्रवहत यत्किंच दुरितं मयि।
यद्वाहमभिदुद्रोह यद्वा शेप उतानृतम्।। RV-1.23.22

Meaning : May these holy waters wash off and carry away whatever evil there be in me, whatever I hate, or whatever I curse, or whatever false there be in me.

Never Stop Doing Good Deeds

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे।। YV-40.2

Meaning : Only doing one's duty here should everyone wish to live for a full hundred years. Only this way—there is no other way—Karma does not smear the soul of man within.

Demonical Souls Sunk in Darkness

असुर्य्या नाम ते लोका अन्धेन तमसावृताः।
तांस्ते प्रेत्यापि गच्छन्ति ये के चात्महनो जनाः।। YV-40.3

Meaning : Surely after death and even while living,

demonical souls sunk in darkness who kill their conscience and live only a physical existence (void of virtue) go to those sunless regions of the world which are covered in the impenetrable darkness of sufferance.

See God in Every Thing

यस्तु सर्वाणि भूतान्यात्मन्नेवानुपश्यति।
सर्वभूतेषु चात्मानं ततो न विचिकित्सति।। YV-40.6

Meaning : Who sees all the forms of existence, existing within the Supreme Soul, and the Supreme Soul immanent in all the forms of being, suffers from no doubt or illusion.

What Goes Around Comes Around

असद भूम्याः सम्भवत् तद् द्यामेति महद् व्यचः।
तद्वै ततो विधूपायत्प्रत्यक्कर्तारमृच्छतु।। AV-4.19.6

Meaning : Whatever is false, untrue and negative born of the earth, even if it grows and rises to the skies, ultimately returns to its root cause, torturing its own creator and the perpetrator.

Everyone Do Good Deeds by Themselves

स्वयं वाजिन्स्तन्वं कल्पयस्व स्वयं यजस्व स्वयं जुषस्व।
महिमा तेऽन्येन न सन्नशे।। YV-23.15

Meaning : Man of knowledge, seeker of advancement; develop yourself by yourself. Do the yajna (charity) of joint work by your own choice. Serve the scholars and society by yourself. Your eminence and value must not be destroyed by others.

All individuals are responsible for their own actions. Therefore, every single individual needs to do their part of charity, virtuousness and meditation etc.

FOLLOW THE TRUTH

Right is Protected Wrong is destroyed

सुविज्ञानं चिकितुषे जनाय सच्चासच्च वचसी पस्पृधाते।
तयोर्यत्सत्यं यतरदृजीयस्तदित्सोमोऽवति हन्त्यासत्।। AV 8.4.12

Meaning : Words of truth and of untruth rival and contend with each other. Of these, the one that is true and to the extent that it is simple and natural, Soma, God of peace, harmony and goodness, protects and preserves; the untrue, he destroys. This simple and straight natural knowledge, the God reveals for the man who is keen to know the truth and reality of life.

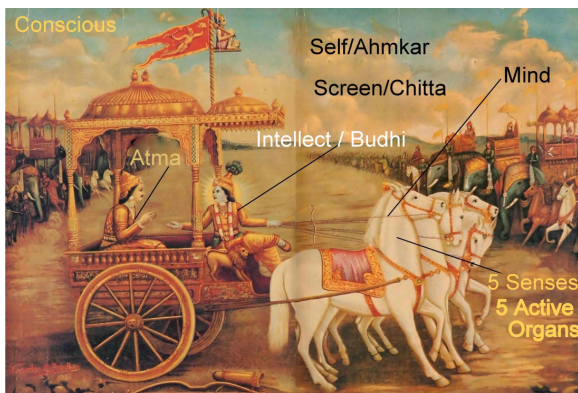
Accept Truth Reject Untruth

यद्ध त्यन्मित्रावरुणावृतादध्यादद‍ाथे अनृतं स्वेन मन्युना दक्षस्य स्वेन मन्युना। युवोरित्थाधि सद्मस्वपश्याम हिरण्ययम्। धीभिश्चन मनसा स्वेभिरक्षभिः सोमस्य स्वेभिरक्षभिः।।
RV –1.139.2

Meaning : All ought to accept truth and reject untruth with due diligence, and enjoy life by indulging mind and senses in righteous works.

Truth means honesty, justice, righteous, virtuousness, kindness, helpfulness, knowing right from wrong, believing and accepting only one God who is creator of the universe. It is an individual responsibility to know the facts and adopt them in one's life, and to reject everything that is contrary to the facts.

THE HUMAN BODY— A HORSE-DRAWN CARRIAGE

The structure of the human form is represented in the form of a horse-drawn carriage.

In the analogy, in the picture above :

- The horses represent the five senses–touch, taste, smell, seeing and hearing – as well as five the action organs (hands, feet, mouth, generative and excretion organs).
- The Rein represents mind/*mana* (strings that control the horses that is five senses and five active organs.
- The Charioteer represents the intellect/*budhi* (decision maker and controller of all).
- Passenger is the *Atma* or soul.

The carriage will take the passenger to its destination only if the charioteer (driver) follows instructions from the passenger and has control over the horses with the help of reins. Hence, a skillful charioteer is needed. A charioteer who is lazy or under the influence of other substances will take it to the nowhere-land and the passenger will be left in limbo.

Just as a skillful charioteer is needed for horse carriage to reach its destination; sharp, clear and sound intellect is needed to control and guide the mind, senses and the body. Only sharp intellect/*budhi* can discriminate right from wrong and follow the righteous path. Right intellect is the key for one to make progress in this life and beyond.

The human body is considered to be a rented one. It continuously requires rent in the form of air, water and food.

Mind

Mind stays with the soul. Mind is a source of knowledge and action for the soul. Mind links with body and body contacts with the outer world for knowledge and actions.

If mind is not with body, no action takes place. In the absence of mind, one does not see even if the eyes are open, one does not hear even the loudest voices.

Mind consists of a storehouse (*ahmkar*). *Ahmkar* is where all related actions, non-actions, thoughts, knowledge, experiences and words are stored. Storage is from the current life as well as previous lives from the beginning of times. Only recent and strong thoughts are reflected upon, the rest stay deep down in storage. You get out what you put in.

The soul gets a new mind after one has attained *Moksha* or liberation. That is the only fresh start for the soul. Until then, all happenings keep getting stored on the same mind life after life.

Intellect (*Budhi*/Decision making)

Intellect (*budhi*) is most important for soul/*atma*. Intellect

consists of a screen (*chitta*), where memories and experiences are reflected from the storehouse (*ahmkar*). When making decisions, intellect (*budhi*) uses recallable memories and experiences. All thoughts come from *ahmkar* which are reflected on the *chitta*.

Intellect controls the mind and the senses. Only righteous intellect makes right decisions. Unrighteous intellect makes wrong decisions. The decisions one makes can make or break the person. That is why the most important Vedic prayer is the Gaitri Mantra (prayer for a righteous intellect).

Destiny

For example, a farmer plants grains in the field. After irrigation, fertilizers and sprays etc. to grow, the farmer brings home the crop, and keeps it in storage. All the work he did was his *karma,* deed or actions. Grains in storage are his destiny. So he had to work for his destiny. One may be able to use their destiny immediately or at a later time.

Another example is when one commits a crime, but do not get caught. This unpunished action becomes 'destiny' and its punishment will come back later as a bad luck or misfortune.

God keeps account of all our actions. Some of our actions are immediately rewarded or punished as the case may be. Others are returned to us at an appropriate time as a destiny. God does not give good or bad results of His own. It is all that one has done in the past, but was not been rewarded earlier. Under God's justice system no action of humans goes unrewarded.

Shaloka '*vinaash kaale vipreet budhi*', means, when the

bad time comes, the intellect (*budhi*) is diverted to take wrong decisions. The same is true when the good time comes the decisions are made accordingly. Destiny is awarded through intellect. God does not stand with a gun to one's head to make a person do something, to award him/her with a particular destiny. He just changes his intellect accordingly.

The Goal is Happiness

The goal of the soul is to achieve happiness. And, happiness can be achieved only by giving happiness to others. Falsehood and injustice brings misery.

Soul is Greatest

It is said that the human body is great. But, the mind is greater. Intellect (budhi) is still greater and the soul is the greatest of all.

CHAPTER 7

What is Dharma?

The word dharma has been defined in many ways. Dharma is a duty, natural quality, righteousness, virtuousness etc. The Sun's dharma is to give heat, the moon's dharma is to give coolness; human's dharma is to be righteous and virtuous.

"The practice of equitable justice together with that of truthfulness in word, deed and thought and the like (virtues) - in a word, that which is in conformity with the Will of God, as embodied in the **Vedas** — only that I call **Dharma** (right). But the practice of that which is not free from partiality and injustice as well as that of untruthfulness in word, deed and thought, — in a word, that which is opposed to the Will of God, as embodied in the **Vedas** — only that I term **Adharma** (wrong)."

–Maharishi Dayanand Sarswati

Wealth Obtained By Unfair Means

प्र पतेतः पापि लक्ष्मि नश्येतः प्रामुतः पत।
अयस्मयेनाङ्केन द्विषते त्वा सजामसि।। AV–7.115.1

Meaning : Wealth obtained by unfair means must be banished from every place. Such wealth should bear indelible markings like being branded by hot iron in order that it is identified & shunned by everybody.

Avoid Temptations

एकशतं लक्ष्म्यो मर्त्यस्य साकं तन्वा जनुषोऽधि जाताः।
तासां पापिष्ठा निरितः प्र हिण्मः शिवा अस्मभ्यं जातवेदो नि यच्छ।। AV–7.115.3

Meaning : Human being is born with a hundreds of instincts. (Only good upbringing, exemplary parental/ peer conducts, education, training can cultivate the value system that enables one to be sensitized to identify the temptations that lead to unethical behavior.)

These temptations are required to be consciously identified and banished from one's thoughts. Only ethical behavior brings prosperity and all around happiness.

Virtuous Path Prayer

उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय ।
अथा वयमादित्य व्रते तवानागसो अदितये स्याम ।। RV–1.24.15

Meaning : May we break the strong shackles of bondage and pursue a virtuous path.

Prayer for Noble Actions

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्।।
YV–3.35

Meaning : Let us meditate on the blazing glory of Savita, God Creator, pure and generous giver of life and happiness — glory which is magnificent, most worthy of our choice. And may the God with His grace inspire our mind and will to dedicate ourselves to noble actions.

Fairness to Society

अभि नो नर्यं वसु वीरं प्रयतदक्षिणम्। वामं गृहपतिं नय।। RV–6.53.2

Meaning : Make sure that all essential commodities reach up to every single household. Ensure that no wage earner is deprived of his fair wage.

11 Principles of Dharma

धृतिः क्षमा दमोऽस्तेयं शौचम् इन्द्रियनिग्रहः।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम्।।

1. **Ahimsa** (non-violence) – Ahimsa is not having enmity with any living being. Hurting or killing any living being without a sensible cause is violence. On the other hand hurting or killing for a good cause is non-violence. Hurting or killing for food or entertainment is violence.
2. **Calmness** (*Dhriti*) – Staying calm during happiness or sadness, gain or loss and honor or dishonor.
3. **Forgiveness** (*kshma*) – Not to continue the bitterness for the harm done to you.
4. **Mind control** (*dama*) – Keep the mind away from bad thoughts and engage it in good thoughts.
5. **Honesty** (*asteya*) – Honesty in dealings and earnings.
6. Purity/Sanitation (*shauch*) – Purity by shunning jealousy and grudges. Sanitation by keeping air, water, food, body, clothes, places and paths clean.
7. **Physical discipline** (*indrya nigrah*) – Volunteering for a good cause and staying away from wicked actions.
8. **Intelligence** (*dhee*) – Improving intelligence by eating right, reading good books, keeping good company, using logic and rational thought, and by praying.
9. **Knowledge** (*Vidya*) – Acquire all around knowledge. Never stop learning. Learn to differentiate right from wrong, true from untrue.

10. **Truthful** (*staya*) – Speaking and accepting the truth in thought, speech and action.
11. **Temperament** (*akrodh*) – Avoiding bad temper.

Note: Maharishi Dayanand Sarswati included *ahimsa* also as a ten principles of dharma. Rishi Manu gave the other ten principles of dharma.

External symbols are not required. The Vedas declare, "*Na lingam dharma Karanam*", meaning external symbols do not make a person dharmic or pious. It warns humans to be pious and dharmic in the real sense of the term. Accepting the truth and rejecting the untruth and following the path of justice, without prejudice, are the real qualities of a human being.

Dharma and Adharma (Right and wrong)

To be truthful in mind, speech and action is *dharma*, to be untruthful is *adharama* (wrong). To be just is *dharma* and to be unjust is *adharma*. To be honest in dealings is *dharma* and to be dishonest is *adharma*.

Adharam (Wrong) of mind, speech and action:

Adharma of Mind

- To desire things belonging to others.
- To wish ill for others.
- To decide to do something wrong.

Adharma of Speech.

- To lie.
- To speak harsh words.
- To criticize others wrongly.
- To misquote others' speech.

Adharam of Body

- Getting things by wrong means — stealing, bribery, threatening etc.
- Adultery.
- Hurting or killing any living being without a just cause.

Humanity

Humanity is considering others' pleasure and pain, profit and loss as your own. Not to be fearful of an unjust person, regardless of his/her supremacy. Always favor the just person. One ought to protect and promote the just with all its might and bring down the unjust, even if one has to suffer heavy losses (even death).

Meat Eating

Flesh of any kind is harmful for the human body, mind, intellect and soul. Eating all kind of flesh and eggs are totally forbidden in the Vedas.

1. Yajur Veda says, "O Human! Do not kill sheep, cow, horse etc."
2. In Yajur Veda there is a prayer, "O God! Protect my people and my animals."
3. Rigveda says, "Do not kill our cows or horses."

Meat is not obtained without causing suffering, torture and death to living beings. Animals feel the same pain as humans do. Butchering someone does not give happiness. Therefore, no one should eat meat.

He who sells the animal for killing, he who buys the animal for killing, he who orders to kill the animal, he who kills the animal, he who cuts the flesh, he who

cooks the meat, he who serves the meat and he who eats meat—all these persons involved are responsible for the killings and hence are sinners, and have unfavorable consequences.

In regards to eating, the Vedas recommend eating grains such as wheat, rice and oats as well as fruits, vegetables, milk and butter.

Bounties of Cow

दोहेन गामुप शिक्षा सखायं प्रबोधय जरिर्त जारमिन्द्रम् ।
कोशं न पूर्णं वसुना न्यृष्टमा च्यावय मघदेयाय शूरम् ।।

RV–10.42.2 AV–20.89.2

Meaning : Milking the cows is like a sacred duty. Cows kept in households provide growth of wisdom, knowledge, and friendliness in society, and shatter the divisive negative forces. Individuals become self-motivated persons; develop the ability to harvest the riches and earthly bounties.

सं वर्चसा पयसा सं तनूभि:अगन्महि मनसा सं शिवेन।
त्वष्टा सुदत्रे विदधातु रायोनुमार्ष्टु तन्वो यद्विलिष्टम्।।
त्वष्टा नो अत्र वरीय: कृणोत्वनु नो मार्ष्टु तन्वो यद् विरिष्टम्।।

AV–6.53.3, YV–2.24

Meaning : Cow's Milk makes one virtuous, promotes zeal and energy, fires the temperament towards social welfare and gives a peace loving positive friendly attitude. Cow's Milk makes a person skillful, dexterous and inventive to harvest wealth. Cow's milk remedies, and keeps in good repair, on regular basis, all our physical and temperamental faculties.

अध प्र जज्ञे तरणिममत्तु प्रोच्यस्या उषसो न सूर:।
इन्दुर्येभिराष्ट स्वेदुहव्यै: स्रुवेण सिञ्चेञ्जरणाभि धाम।।

RV–1.121.6

Meaning : In a manner similar to how an individual obtains bounties by collecting the radiation from the sunrise in the mornings, individuals that obtain milk etc. from cows and share its products with community and by providing havi (clarified butter) in Agnihotra fires (see holy fire in worship chapter) for ridding the disease causing environments and promote health and prosperity for his home and society.

त्वमायसं प्रति वर्त्तयो गोर्दिवो अश्मानमुपनीतमृभ्वा।
कुत्साय यत्र पुरुहूत वन्वंञ्छुष्णमनन्तैः परियासि वधैः।।

RV–1.121.9

Meaning : Just as sun spreads prosperity and joy on earth by rains and light, for the same purpose men should protect cows from those who kill them by use of iron weapons guided by advice of wise men.

Dharma vs. Religion

	Dharma	Religion
1.	*It was/is determined by the Creator.*	*It is founded by a human being.*
2.	*It is eternal. It has no beginning and no end. We cannot live without it.*	*It was born on a certain date. What takes birth must die too, and hence, it will not exist for ever. We lived without it and we shall again live without it.*
3.	*It doesn't go through any modification/revision.*	*It needs to be modified with the passage of time.*
4.	*It is applicable to all human beings irrespective of their gender, color, culture, national origin, etc. It favors none. Every human being has fundamental right to heed and follow it.*	*It originates from a mortal human being, and therefore, it's likely to be preferential to a section of the human population. It may have discriminatory clauses.*

5.	*The world is dependent on it like it depends on the sun, air, water, etc. It is as basic as anything we can imagine. The day dharma vanishes from the world, the world will vanish too. Dharanat iti dharmah, i.e. dharma holds the creation, the creator being the Dharmaraja.*	*It is a fabrication of a mortal human being who is not likely to be all-knowing and as benevolent as the Cosmic Spirit. It certainly can not be a basic thing because the humanity was managed without it before it came into being.*
6.	*It is so natural that a few wise people can sit together to discuss and search in their conscience what our dharma is.*	*It requires an extraneous authority for its determination.*
7.	*It has universal acceptance.*	*It can never have universal acceptance.*
8.	*It has nothing that contradicts the laws of nature because the dharma and the laws of nature originate from the same source, the creator.*	*It often contradicts the laws of the nature.*
9.	*Its purpose is to guide the humanity towards righteousness for our overall personal and collective good.*	*Its purpose may be the selfish interest of an individual or a group of individuals.*
10.	*It brings universal love, brotherhood and peace among the entire humanity.*	*It often causes conflicts and strife leading to wars among followers of different religions.*
11.	*It can be understood by an intelligent person through his/her intellectual faculties.*	*It discourages to use intellectual faculties. It requires blind faith in a human being.*
12.	*It appeals to the natural human compassion and love.*	*It may give rise to hatred among its followers towards the followers of other religions.*

13.	*It encourages to know and understand the Cosmic Spirit and to be in communion with Him directly.*	*It gives importance to a human being (past or present) and positions that person between you and the Cosmic Spirit. Thus, it creates an artificial distance between 'you and God.'*
14.	*One is encouraged to maintain pure innocence to see and enjoy every event as a miracle, such as a bud blossoming into a flower.*	*It brings in false concepts of miracles and thereby snatches away pure innocence, encouraging irrationality, blind faith, conceit and hypocrisy.*
15.	*There is considerable individual freedom for personal growth provided it doesn't hurt others.*	*There is no freedom because there is fear that an individual may become equal or even superior to the person who founded that religion.*
16.	*One can follow dharma anytime, anywhere at any age.*	*One must go through certain rituals to be initiated into a religion. There may not be an appropriate guideline applicable to every place and at all times.*
17.	*If dharma sees its decline then …*	*…..religions flourish and create havoc for the noble people.*
18.	*Dharma is one and only one.*	*Religions are many.*
19.	*Dharma gives rise to higher moral and intellectual stature.*	*Religions may cause decay in moral and intellectual stature.*
20.	*Dharma is a unifying force towards a global village of the entire humanity.*	*Religions are divisive that the entire earth can become a battlefield.*

CHAPTER 8

Caring for the Society

Vedas teach self-contentment to be a virtue but is not good enough, rather one should passionately work for the wellbeing of others. All Vedic prayers are for the collective good.

Charity

अरायि काणे विकटे गिरिं गच्छ सदान्वे।
शिरिम्बिठस्य सत्वभिस्तेभिष्ट्वा चातयामसि।। RV-10.155.1

Meaning : Give up miserliness and selfishness of not giving to charity. Misers being blind to the suffering & deprivation of fellow beings bring misery upon society. The resulting deluge caused by famines and social misery drowns the whole society (including misers).

Destroy Wicked Elements

इन्द्रासोमा तपतं रक्ष उब्जतं न्यर्पयतं वृषणा तमोवृधः।
परा श्रृणीतमचितो न्योषतं हतं नुदेथां नि शिशीतमत्रिणः।।
RV-7.104.1, AV-8.4.1

Meaning : Motivated with selfless intellect and strength of your valour, destroy and render ineffective, the heartless, lecherous, selfish, wicked elements from society that prosper by usurping the entire wealth of others.

Do Not Cheat

अद्या मुरीय यदि यातुधानो अस्मि यदि वायुस्ततप पूरुषस्य।
अधा स वीरैर्दशभिर्वियूया यो मा मोघं यातुधानेत्याह।।

RV-7.104.15, AV-8.4.15

Meaning : If I have caused harm by sorcery/cheating in my self-interest to life / health/property/ environments, I deserve to be dead.

Purify Your Life

यस्ते शोकाय तन्वं रिरेच क्षरद्धिरण्यं शुचयोऽनु स्वाः!
अत्रा दधेते अमृतानि नामास्मे वस्त्राणि विश एरयन्ताम्!! AV-5.1.3

Meaning : O God, whosoever the person that cleanses his personality of material opaqueness to realize your light divine, his crystalline pure faculties turned inward concentrating on the golden light at the heart core, the heaven and earth for sure bear here itself immortal robes of light for him while all his seventeen faculties of sense, mind and energy inspire him (see subtle body in Atma chapter).

Be Vigilant Of Crooks

वि पथो वाजसातये चिनुहि वि मृधो जहि।
साधन्तामुग्र नो धियः। RV-6.53.4

Meaning : You should be vigilant to track and identify thieves, robbers, cheaters, hoarders and finish them off. Efforts, information and actions of the public at large should help in pursuing this goal.

Politicians and Rulers

Tear Down Who Cheat Public

शतापाष्ठां नि गिरति तां न शक्नोति निःखिदन् !
अन्नं यो ब्रह्मणां मल्वः स्वाद्वद्मीति मन्यते !! AV-5.18.7

Meaning : These fools (the short sighted rulers) who feast to enjoy at the expense of public interests, do not realize that what they swallow down are not sweets but poisons with hundreds of barbs, which will tear him down.

Distribute Wealth Fairly

त्वां विशो वृणतां राज्याय त्वामिमाः प्रदिशः पञ्च देवीः !
वर्ष्मन् राष्ट्रस्य ककुदि श्रयस्व ततो न उग्रो वि भजा वसूनि !!

AV–3.4.2

Meaning : People have entrusted you to the top position as the most competent. Take total control of all the sides –east, west, north, south, above and below land — to provide deterrent protection from enemies and for equal-distribution of bounties among the people.

Prayer for Protection from Evil Rulers

रक्षा माकिर्नो अघशंस ईशत मा नो दुःशंस ईशत।
मा नो अद्य गवां स्तेनो मावीनां वृक ईशत।। AV–19.47.6

Meaning : O Night, pray protect us. Let no sinner rule over us. Let no notorious scandalous power rule over us. Let there be no thief who may rule to steal our cows, let no wolf master and devour our sheep.

Rehab the wicked

पिशङ्गे सूत्रे खृगलं तदा बध्नन्ति वेधसः।
श्रवस्युं शुष्मं काबवं वध्रिं कृण्वन्तु बन्धुरः। AV-3.9.3

Meaning : Let intelligent people joined together for positive purposes, bind vociferous force into strong bonds to restrict their movement, then castrate their pride and procreativity, and then channelize their energy for positive purposes.

Job of Secret Service

वि तिष्ठध्वं मरुतो विक्ष्विच्छत गृभायत रक्षसः सं पिनष्टन।
वयो ये भूत्वी पतयन्ति नक्तभिर्ये वा रिपो दधिरे देवे अध्वरे।।
RV–7.104.18, AV–8.4.18

Meaning : It is the function of secret services to look for those culprits who conceal their wrong actions, by flying like birds in darkness of night, and in their daily activities resort to violent activities.

प्र वर्तय दिवो अश्मानमिन्द्र सोमशितं मघवन्त्सं शिशाधि।
प्राक्तादपाक्तादधरादुदक्तादभि जहि रक्षसः पर्वतेन।। RV–7.104.19, AV–8.4.19

Meaning : By intelligent innovative methods and adequate financial support, smart sharp weapons like thunder bolts from sky (drone strikes) and all sides may rain on them to destroy them.

Family and Community

सहृदयं सांमनस्यमविद्वेषं कृणोमि वः।
अन्यो: अन्यमभि हर्यत वत्सं जातमिवाघ्न्या।। AV–3.30.1

Meaning : I create you as a community with love at heart, unity of mind and freedom from hate and jealousy. Let everyone love everyone and all others as the sacred, inviolable mother cow loves and caresses the new born baby calf.

अनुव्रतः पितुः पुत्रो मात्रा भवतु संमनाः।
जाया पत्ये मधुमतीं वाचं वदतु शन्तिवाम्।। AV–3.30.2

Meaning : Let son be dedicated to father, one at heart and in mind, and with mother, in love and loyalty to family values and tradition. Let wife speak to husband in words sweet as honey conducive to love and peace in the family.

मा भ्राता भ्रातरं द्विक्षन्मा स्वसारमुत स्वसा।
सम्यञ्चः सव्रता भूत्वा वाचं वदत भद्रया।। AV–3.30.3

Meaning : Let not brother hate brother nor sister hate sister. Let all, united in love and cooperation, dedicated

to common values and like ideals, speak with language conducive to the realization of common and universal good.

समानी प्रपा सह वोऽन्नभागः समाने योक्त्रे सह वो युनज्मि।
सम्यञ्चोऽग्निं सपर्यतारा नाभिमिवाभितः।। AV–3.30.6

Meaning : Let your water center be one in common, let your food be one in common and shared. I bind you all together in one common, comprehensive bond of spirit. Serve only one fire, the same one in yajna (holy fire) together like the spokes wheeling round one hub at the center.

In matters which affect the general social well-being one ought to discard all differences and not allow his individuality to interfere but in strictly personal matters every one may have his own way. "स्वस्तिपन्थामनुचरेम सूर्याचन्द्रमसाविव"– Rig Veda.

CHAPTER 9

Vedas and Women

Women are highly respected in the Vedas. As a daughter she is precious. As a wife she is queen of the family. As a true devotee to God she is even better than a man who is not a devotee. As a partner she is equal to men. Women are depicted in the following Veda mantras:

मुर्धासि राड् ध्रुवासि धरुणा धर्त्र्यसि धरणी।
आयुषे त्वा वर्चसे त्वा कृष्यै त्वा क्षेमाय त्वा।। **YV–14.21**

Meaning : Noble woman of knowledge and virtue, you are brilliant on top and firm, the support, sustenance and foundation of life like the earth. I accept and honor you for the sake of life and health, light and luster, food and farming, and protection and presence of the home

Bride is Queen

यथा सिन्धुर्नदीनां साम्राज्यं सुषुवे वृषा।
एवा त्वं सम्राज्ञ्येधि पत्युरस्तं परेत्य।। AV–14.1.43

Meaning : Just as the abundant sea in space and on earth orders and runs the water systems of the rivers, so, O bride, having joined the husband's home, manage the affairs of the family as the queen of a new order.

सम्राज्ञ्येधि श्वशुरेषु सम्राज्ञ्युत देवृषु।
ननान्दुः सम्राज्ञ्येधि सम्राज्ञ्युत श्वश्र्वाः।।। AV–14.1.44

Meaning : Be the queen of love and affection among your in-laws, the father-in-law and his peers, be the queen of love and respect among your husband's brothers and cousins, be the darling queen of the heart of your sister-in-law, and the ruling love of your mother-in-law.

Chant Veda Mantras and Be Blissful

ब्रह्मापरं युज्यतां ब्रह्म पूर्वं ब्रह्मान्ततो मध्यतो ब्रह्म सर्वतः।
अनाव्याधां देवपुरां प्रपद्य शिवा स्योना पतिलोके विराज।।

AV–14.1.64

Meaning : Let Veda mantras be chanted and resound in the front, at the back, at the end, in the middle, in fact all around the house. O bride, having reached the holy, auspicious divine home free from obstacles and inhibitions, beautiful and blissful, shine as a queen in the house of the husband.

Women are compared to Usha (dawn or sunrise) in the Vedas. As morning sun brings, freshness, purity, activity and liveliness; as mother brings light in any newborn's life. In fact there is a mother in every woman showcased by her care, tenderness, affection, patience and selflessness. That is why Vedas regard every woman regardless of age and relation as mother. A society that respects women is bound to be prosperous and happy. A society or culture that degrades women is bound to suffer misery.

Man and Women are Equal

सनत्साश्व्यं पशुमुत गव्यं शतावयम्।
श्यावाश्वस्तुताय या दोर्वीरायोपबर्बृहत्।। RV–5.61.5

Meaning : The woman who opens her arms with love and joins her brave and dynamic husband shoulder to shoulder in work and household jointly achieves a

hundred fold wealth of land and cattle, plenty of food and energy, and movable and immovable acquisitions.

In real Vedic culture it is taught that every man should view and respect every woman, as his mother, and every girl with the same concern and care as his own daughter. And every man should view his Wife as his equal partner.

Women and men must harmoniously work together like the twin wings of a bird; that is the only way to raise the family and the society.

Widow Remarriage

उदीर्ष्व नार्यभि जीवलोकं गतासुमेतमुप शेष एहि।
हस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि सं बभूथ!!

AV–18.3.2

Meaning : O lady, get up and leave this (husband) who is in deep slumber of death. From among the living persons find one for your new husband to look after you and have children through you. Let him look after you and your existing children in the same manner as your previous husband.

Chapter 10

What is Moksha?

No living being, human or non-human is without suffering. With the cycle of birth and death between human and non-human, the natural question is whether there is any way to escape the cycle of suffering. The answer lies in not having a birth. No birth — no suffering. Getting out of the cycle of birth and death is called *Moksha*. During *Moksha* soul does not take birth as a human or non-human. It enjoys divine bliss. This divine bliss is way beyond any words can explain compared to human happiness.

Human life is an opportunity to attain *Moksha*. If this life is wasted in material pursuits and attachments, then it will be a grave disaster. Therefore, all ought to work towards the goal of attaining *Moksha* by virtuous deeds, detachment from sensual world and spiritual devotion.

Prayer for Moksha

त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम्।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात्।। RV–7.59.12

Meaning : We invoke and do homage to lord Tryambaka, Creator and protector of the three worlds, whose immanent fragrance of energy and bliss enhances the life and joy of existence all three times. O Rudra, destroyer of evil

and suffering, giver of bliss, release me from the bonds of mortality like the ripe fruit falling off from the stalk and redeem me into the infinite presence of immortality (Moksha).

Following Veda mantras give insight to *Moksha.*

Surrender to God

अग्ने नय सुपथा राये अस्मान्विश्वानि देव वायुनानि विद्वान्।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम।। YV–5.36

Meaning : Agni, light of the world and treasure—home of all the power and wealth, God of all the knowledge, karma and paths of life, lead us on by the right path, simple and straight, to the highest goal of life, *Moksha*, through right knowledge, right action and right wealth. Fight out and ward off from us all that is evil and leads to suffering—crookedness, deviousness, intrigue and deceit. We bow in thanks and surrender to you and sing the sweetest songs in praise of you.

Know Right From Wrong

विद्यां चाविद्यां च यस्तद्वेदोभयं सह।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते।। YV–40.14

Meaning : Who knows the difference between knowledge and ignorance, by doing works, using true knowledge, attains *moksha*.

Wise and Noble Actions

इन्द्रस्य सख्यमृभवः समानशुंमनोर्नपातो अपसो दधन्विरे।
सौधन्वनासो अमृतत्वमेरिरे विष्ट्वी शमीभिः सुकृतःसुकृत्यया।। RV–3.60.3

Meaning : Men of intelligence, wisdom and vision, enjoy the love and friendship of Indra, God omnipotent of the world. They perform actions worthy of the son of

infallible man. Warriors of the bow, dedicated to noble action with good intention and righteous resolution, doing acts of goodness leading to peace and joy, attain the state of immortality (*Moksha*).

Attain the one closest

अन्ति सन्तं न जहात्यन्ति सन्तं न पश्यति।
देवस्य पश्य काव्यं न ममार न जीर्यति।। AV–10.8.32

Meaning : Though It is within in the heart core, and man cannot forsake It, still man does not attain to It, Nor does he even see It though it is at the closest. O man, see the divine poetry of Brahma which neither dies nor grows old. And man too, having seen It neither dies nor grows old (after *Moksha*).

Means of Moksha or Liberation

1. **Knowledge and Ignorance**

Attaining the true knowledge of the subject matter is a must. No knowledge or wrong knowledge is ignorance. Ignorance is the cause of suffering. Blind faith, accepting things without thorough scrutiny, following blindly leads one astray. Therefore discriminate carefully, know the true from the false, choose the righteous path and reject the evil. Have right knowledge of living beings and God – their characteristics, nature and actions.

Four Types of Ignorance

1. **Temporary and permanent :** Belief in temporary things as they are permanent and in permanent things as they are temporary. E.g. the body and the world are temporary but believing they are permanent, and *Atma* which is permanent is believed to be temporary.

2. **Vice and Virtue :** Pursuing vices such as telling lies, stealing etc. and not believing in virtues of honesty, truthfulness, justice, charity and compassion.
3. **Pleasure and Pain :** Belief in pain causing excessive sensual indulgence, intoxicants, gambling as pleasures. Not finding happiness in the real means of happiness such as love, friendship, contentment, forgiveness and compassion etc.
4. **Living and non-living :** Worshipping tombs and stones as they are living. Treating living-beings with disrespect, inferior, hatred and resentment.

2. **Meditation**

Meditation is performance of God's praise, prayer, meditation (*Upaasna*) and complete devotion to the Creator of the universe.

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः।
वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः।। RV–5.81.1

Meaning : Those desirous of bliss join their soul including the mind, and intellect with the Supreme, so that the mind becomes tranquil and the person becomes blissful and enlightened with spiritual knowledge directly from God, the Source of all true knowledge.

This conscious joining of the soul with Supreme Consciousness i.e. God, is true *upaasana* or yoga or meditation.

युऽजानः प्रथमं मनस्तत्त्वाय सविता धियः।
अग्नेर्ज्योर्तिर्निचाय्य पृथिव्या अध्याभरत्।। YV–11.1

Meaning : Yogi (by meditating) who strive to realize the reality of Divine Existence and His knowledge; Self effulgent and All illuminating God installs his (yogi's)

intellect in Him. This is the characteristics of a real yogi.

3. **Obedience**

Attain pure conscious through prayers and by listening to the still, small voice inside. Obey God's commandments of justice, honesty and caring etc. Be genuine, not a fake and regularly evaluate your life and works by introspection.

4. **Virtuous life**

Stay away from wickedness and lead a virtuous life. Be free from bad company and evil thoughts. Do not indulge in improper sensuousness or wicked pleasures. Do charity work and have a complete devotion to the cause of virtue.

5. **Righteous Deeds**

Follow God's will by doing dharma (good deeds) e.g. vegetarianism, humanity, honesty, truthfulness, kindness, purity, self-discipline, and gain true knowledge of God and the self. Strive for impartial justice. Teach true knowledge of God, soul and nature. Have an honest profession. Do everything with impartiality, equity and righteousness.

6. **Mumukshutwa (मुमुक्षुत्व)**

Mumukshutwa is the intense desire for *moksha* i.e. Love for nothing else except *moksha*. Persevere for *moksha* and be indifferent to the worldly joy and sorrow.

Five Causes of Suffering

Vedic philosophy talks about five Causes of Suffering:

- Ignorance – Root cause of all the other four.
- Arrogance
- Attachment

- Resentment
- Fear of Death

1. **Ignorance (अविद्या) :** Ignorance is of four kinds as discussed above. Only true knowledge can remove ignorance.
2. **Arrogance (अस्मिता) :** Considering oneself to be grand and superior is arrogance. One attains godly qualities only by being modest.
3. **Attachment (राग) :** Attachment is desire of things, which were enjoyed previously. Have an understanding that there is always a change in life; there is always a separation after every union.
4. **Resentment (द्वेष) :** One has these feelings because of the past bad experiences. One wants to stay away from the previous bad experiences. By learning to ignore those feelings, one becomes peaceful.
5. **Fear of Death (अभिनिवेष) :** All living beings want to stay alive and do not want to die. This is because of the experience of previous lives. All humans and other species fear death. With the true knowledge of God and soul, this fear goes away.

Three kinds of suffering

1. Adhyatmik : Due to the diseases of the body.
2. Adhibhowtik : Due to social evils.
3. Adhidaivik : Due to natural calamities, i.e. excessive rain, excessive heat, excessive cold, the fickleness of the mind and the senses.

Importance of True Knowledge

अहं दां गृणते पूर्व्यं वस्वहं ब्रह्म कृणवं मह्यं वर्धनम्।
अहं भुवं यजमानस्य चोदिता यज्वनः साक्षि विश्वस्मिन्भरे।। RV–10.49.1

Meaning : God alone provides true knowledge to truth

seekers. He alone is promoter of knowledge and motivates virtuous people into noble actions to seek bliss. He alone is the creator and manager of the world. Hence never worship anyone else except one and the only God.

The most important reason of suffering is ignorance. The answer is knowledge. Ignorance is darkness, knowledge is light and power. Attaining true knowledge is the paramount duty of all human beings. Even though true knowledge is not easily available, that is not an excuse. It has to be discovered individually. Only one with strong desire and efforts achieves this. “Where there is a will, there is a way.”

अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम्।
इदमहमनृतात् सत्यमुपैमि।। YV-1.5

Meaning : Lord of the fire of yajna, Lord of Law and vows of faith, I take to the vow of commitment to truth and I give up the untruth. Bless me that I may be able to keep the vow. Bless me that I may realize it.

Therefore, research and knowledge is highly encouraged in the Vedas. There are many mantras which state that one has to be a constant seeker of knowledge and wisdom, otherwise one will get side tracked. True knowledge is the key to liberation. One must make sincere efforts in this tedious journey and help others to pursue the same. R**ighteous actions based on true knowledge gets one free.**

Five Koshas or Sheaths

1. Anamaya Kosha/Physical visible

   Physical Body – skin, muscles, bones, nerves, arteries, blood, semen etc. made of water and earth elements.

2. Pranamaya Kosha/Aerial
    1. Prana (outbreath)
    2. Apana (in-breath)
    3. Samana (digestive process)
    4. Udana (passing food down the throat)
    5. Vyana (Energy)
3. Manomaya Kosha/Mind/Will
    1. Contains Mind (mana) and Storehouse (ahankaar)

       Also contains 5 active organs:
    2. Speech – power of articulation
    3. Feet – power of locomotion
    4. Hands – strength
    5. Excretory organs
    6. Generative organs
4. Vigyanmaya Kosha/Intellectual

   Contains: intellect (Budhi) & Screen (Chitta)

   And 5 cognitive senses – touch, taste, hearing, seeing and smelling
5. Ananadamaya Kosha/happiness/bliss

   Is attained by going beyond the above sheaths or koshas.

Four States of Body

1. Awake state
2. Dream state

3. Sushuptistate – Found in slumbering phase (dreamless sleep). Same for all atma (souls)
4. Turiyastate– Highest spiritual state - atma is absorbed in the enjoyment on the realization of God through trance

CHAPTER 11

What is Reincarnation or Rebirth?

Cycle of Creation — Annihilation and Rebirth

पुनर्मनः पुनरायुर्म आगन्पुनः प्राणः पुनरात्मा म आगन् पुनश्चक्षुः
पुनः श्रोत्रं म आगन्।
वैश्वानरो अदब्धस्तनूपा अग्निर्नः पातु दुरितादवद्यात्।। YV–4.15

Meaning : After sleep, after death, after Pralaya (annihilation), we get back the mind, we get back the life, we get back the vital pranic energy, we get back the spirit, we get back the eye, the ear, and all other senses. May Agni, immanent life and lord of the earth, irresistible and indomitable, save and protect us from despicable evil and sin.

God's Justice System

अभि त्वा देव सवितरीशानं वार्याणाम्।
सदावन्भागमीमहे।। RV–1.24.3

Meaning : Of all the immortals, we worship you alone, Savita, glorious God of light and life, ruler of the regions and favorite things of our choice, eternal protector and adorable dispenser of universal justice. Because of the justice system everyone gets its allocated share of

blessings.

You Get What You Deserve

आपो॑ अ॒द्यान्व॑चारिषं॒ रसे॑न॒ सम॑गस्महि।
पय॑स्वानग्न॒ आ ग॑हि॒ तं मा॒ सं सृ॑ज॒ वर्च॑सा॥ RV–1.23.23

Meaning : Let us to-day taste of the holy waters mixed with vital juices. And whatever I have drunk, whatever I have performed in action as my Karma, Agni (God), come to me and recreate me with the power and splendor I deserve.

Transformation of Atma

The soul keeps on changing the body one after the other. The soul in a human body is free to act. It gets the next body after death according to its actions done when in a human body. While in a human body it endures the fruits of some of its past actions as destiny. Current actions also bear fruit.

Soul in non-human bodies does not act independently. It acts either under the direction of a human being or by

instinct. Because its actions are controlled by others or by instinct, its actions are neither rewarded nor punished. For example, a gun is not punished for killing; rather the person who used it is punished.

When leaving (dying) a human body, if the total sum of good deeds done are equal to the bad deeds done, the soul gets next life of an ordinary human being. If the good actions are more than the bad actions, it gets the body of a philosopher or a sage. If the bad deeds are more than the good deeds, it gets the next body of a non-human e.g. of an animal, a bird, an insect, etc. based on the severity of the bad deeds. The above examples are only to give an idea of how the justice system works. In reality, each category can be divided into billions of different ways e.g. currently there are 7 billion people on just this plane and they are all different and no two are exactly alike. Therefore, they all will face a different fate.

Actions are done by thought, speech and physical action. Each type of action bears fruit accordingly. If a person does something good or bad physically, he bears the fruit of that act on his body. If he/she does something good or bad using his/her tongue or speech, he/she bears its fruit with the tongue. If he/she acts with the mind he/she bears it with the mind. For example: for crimes committed with the tongue such as harsh speech, telling lies, back-biting one gets a next life of a person unable to speak or of an animal.

The soul adjusts itself according to the body it gets; the body may be of a human, an animal, a bird or an insect. Soul is like water. Water has no color of its own. Whatever color is added to it, water is said to be of that color.

The migration of the soul is done by God according to the knowledge and deeds of the soul. Soul is migrated

after the death of one living being to another. There may be some time gap between the death and the conception.

The soul is in a continuous cycle of birth and death from one body to another. A man's soul can go to a cow's body and then again to a man's body, then to an insect's body and then to a bird's body. The migration of soul happens only after death. Soul does not migrate from one body to another while a person is still living.

Just as a human discards his old worn out clothes and wears new ones, similarly, soul discards after death old body and adopts a new body.

Gunas or Qualities

Everything in nature has three qualifies. Some have more good qualities and others have more medium or bad qualities. Depending upon the quality of a thing, its use is determined. In humans at one time one may have good quality prominent and the bad quality prominent at another time. However, character, nobility and wisdom of a person is determined by the dominant trait. For example, a *tamsik* person can be charitable and *satvik* at times. Following are the three qualities called *gunas*:

1. *Tamsik* (bad)
2. *Rajsik* (medium)
3. *Satvik* (good)

Examples of *Gunas* in Humans

1. *Tamsik* (bad)–Lust, temper, uncleanliness, dullness, negligence, irrationality, incompetence, impatience, cruelty, atheism and intoxication.
2. *Rajsik* (medium) – Jealousy, arrogance, restlessness,

pursuit for sensual objects, irritation, greed and selfishness.

3. *Satvik* (good)–Truthful, cheerful, calm, patience, control of senses, purity, gaining Vedic knowledge, thoughtful, content, tranquil, righteous, honest, peaceful, helpful and divine.

Note: *Rajsik* qualities are better than *tamsik* qualities, and *satvik* qualities are better than *rajsik* qualities. When one is having conditions from one of the above groups, the person is said to be having that quality. For example when one has a temper, he/she is *tamsik*; when one is cheerful, he/she is *satvik*.

Not only humans have these *gunas,* animals also have these *gunas*. We see this in animals such as dogs, some are friendlier, smarter, nicer, calmer and even extra ordinary. The same is true with all living beings. These qualities are acquired by a soul when in human life.

Decisions are made and actions are taken all the time in life. Therefore knowing right and wrong, good and bad, useful and useless is most important. E.g. if one does not know the true God, he/she may be lost in the idea of a false god. Obviously, if one is not doing right then he/she is doing wrong. This is true with all actions. Wrong actions have bad consequences and right actions have good consequences.

Rebirth Based on *Gunas*

Rebirth depends upon the type of *gunas* one has accumulated over each human life. Each *guna* has numerous variations, as no two living beings are alike. In a very broad sense just to give an idea, a person who has mostly one kind of *guna* is born as:

1. *Tamsik* (bad) : Immobiles beings (such as plants) and animals.
2. *Rajsik* (medium) : Ordinary humans.
3. *Satvik* (good) : Intellectuals, philosophers and sages.

For Rebirth *Atma* is Assigned Three Things

All souls are individual beings. No two souls are alike. Even identical twins differ in many ways. Same is true

with animals. Each soul is what one has made of it. Therefore, although one migrates to the deserving specie, the personality, intelligence etc. stays with it throughout. After the death of a body soul moves on and gets the following at rebirth:

1. Specie (जाति) – As discussed, atma can take birth as a human or a non-human.

2. Longevity (आयु) — When *Atma* assumes a particular body, it is also assigned how long it will be in that body. For example – humans normally get 70—100 years, a dog is given about 15 years. This is not a hard and fast assignment. This life span can be increased or decreased because of health issues or accidents. If a person takes good care of their health, they may live 20 years more than people who do not take care of themselves. Also if one is involved in an accident, it can cut the life span short.
3. Environment/destiny (भोग)—All species have various environments e.g. family, place, situation etc. Each and every human being has his/her own separate environment and circumstances. All non-humans have their own separate environment and circumstances as well.

CHAPTER 12

Who to Worship?

Worship Only the Absolute

यो भूतं च भव्यं च सर्वं यश्चाधितिष्ठति।
स्वर्यस्य च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः।। AV–10.8.1

Meaning : To the One Supreme Absolute Brahma who ordains, rules and presides over all that is, has been, and all that shall be, whose nature and being is pure light and absolute joy, homage of worship and surrender.

Worshipper of Forms Fall in Deep Darkness

अन्धन्तमः प्रविशन्ति येऽ सम्भूतिमुपासते।
ततो भूय इव ते तमो य उ सम्भूत्यां रताः।। YV–40.9

Meaning : Down into the darkest dark do they fall who worship only the primordial prakriti (nature). Still deeper and darker do they fall who worship only the existential forms and are lost therein.

The Worshipping we do is not for God. It does not affect God in any way. Worshipping God means thinking of His qualities and making those qualities part of your own life. For example – He always does justice without any prejudice; He always does the right thing, never does anything wrong; God knows everything; God is holy and

does not have any flaws; God is kind — because of his kindness he has given thousands of things for our use. We too ought to be just, righteous, knowledgeable, holy and kind, etc. to uplift our soul. This is the true meaning of God’s Worship.

Praise, Pray and Meditate

God is worshiped in three ways:

1. **Glorification or praise –** Devotion and praise of God creates love for Him. Emulating His qualities of Justice, Kindness, Caring and Nurturing, etc. is the purpose of God’s praise.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्। योऽसावादित्ये
पुरुषः सोऽसावहम्। ओ३म् खं ब्रह्म॥

YV 40.17

Meaning: The face of truth is covered by a golden veil.

The veil is removed by the Lord of golden glory. (Material attractions does not let one know the truth, only by Gods will one knows the truth). The life and light that shines in the sun is that Supreme Purusha (God). That is there, and that is here in me. Om is the savior. Om is Brahma, Brahma is infinite, sublime.

2. **Prayers** bring humility and courage. Prayers followed with sincere efforts bring results. For example, if one is praying for wisdom and guidance, he/she ought to make all the efforts to get it by reading, listening, thinking and analyzing what was heard or read, then examining for facts. When one is in a situation and not been able to

decide or know the right path, meditation also helps. A well-known quote is "God helps those who help themselves." Prayers should be for the virtue, never to destroy personal enemies. God is the ultimate judge and His justice will eventually prevail.

Prayer for Enlightenment

पुनन्तु मा देवजनाः पुनन्तु मनसा धियः।
पुनन्तु विश्वा भूतानि जातवेदः पुनीहि मा।। YV–19.39

Meaning : Jataveda, lord of light and knowledge, purify and enlighten me. May all the saints and sages purify me. Purify my intelligence and understanding with divine knowledge and science. May all the living beings, in fact everything of the wide world, lead me to knowledge and purity.

Prayer to Vanish Evil Worldwide

विश्वानि देव सवितर्दुरितानि परासुव।
यद्भद्रं तन्न आसुव।। YV–30.3

Meaning : Savita, glorious lord of inspiration, light and life, remove all the evil of the world from us, and bless us with all that is good.

Prayer for Noble Thoughts

यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवेति।
दूरंगमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसंकल्पमस्तु।।

YV–34.1

Meaning : The 'Daiva mind', perceptive faculty of the intelligent soul, which in the waking state goes far and shines, which in the dream state also roams around the same way and takes us far, that one unique light of lights, that mind of mine, I pray, be full of noble thoughts, intentions and resolutions.

Prayer for Honesty and Simplicity

अग्ने नय सुपथा रायेऽअस्मान् विश्वानि देव वयुनानि विद्वान्।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमऽउक्तिं विधेम।। YV–40.16

Meaning : Agni, brilliant lord omniscient of all the laws and ways of existence, lead us to the wealth of life by the right path of honesty and simplicity. Remove from us all sin and crookedness. We sing the most joyous songs of celebration in praise of you. Homage to you again and again.

Prayer for Peace

शं नो मित्रः शं वरुणः शं नो भवत्वर्यमा।
शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुरुक्रमः।। RV–1.90.9

Meaning : May Mitra bless us with peace. May Varuna bring us peace. MayAryama lead us to peace. May Indra and Brhaspati shower us with peace. May Vishnu, lord of mighty action, bless us with peace and action. (Mitra-Friend, Varuna-Pure, Aryama-Judge, Indra-All powerful, Brahaspati-Greatest, Vishnu-All Pervading – all names used here are for same one God).

Prayer for Purity of Mind

परोऽपेहि मनस्पाप किमशस्तानि शंससि।
परेहि न त्वा कामये वृक्षान् वनानि सं चर गृहेषु गोषु मे मनः।।
AV–6.45.1

Meaning : Go off, evil of the mind, why do you present things undesirable? Keep off. I do not want you. Go about woods and trees. My mind is in and with the home and homely thoughts and perceptions.

Do not let me sin

यदि जाग्रद्यदि स्वपन्नेन एनस्योऽकरम्।
भूतं मा तस्माद् भव्यं च द्रुपदादिव मुञ्चताम्।। AV–6.115.2

Meaning : Whatever the sin or evil I have committed or I have wished to commit, whether when awake or asleep, then, the sinner as I am, may all people now present and all those people that will be present in future rescue and redeem me from that sin like one tied to the stake.

Prayer for Blessings

अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन।। AV–13.4.50

Meaning : Look at me love and favor, bless me with food and nourishment, honor and fame, luster and splendor, and the light and brilliance worthy of a brahma (God).

3. **Meditation –** The Sanskrit word for meditation is *Upaasna*, meaning sitting near, or sitting with God. With meditation the soul gets rid of impurities, pains and suffering; it becomes pure and content. In addition to many divine benefits, the soul becomes capable of facing mountain of misery without getting mentally disturbed.

Worshipping God is showing gratitude for His kindness. God has provided this wonderful creation and things, not to think of Him as thanking Him for this is being ungrateful.

More Prayers and Blessings

Common Prayer

ओजोऽस्योजो मे दाः स्वाहा।। सहोऽसि सहो मे दाः स्वाहा।। बलमसि बलं मे दाः स्वाहा।।
आयुरस्यायुर्मे दाः स्वाहा।। श्रोत्रमसि श्रोत्रं मे दाः स्वाहा।। चक्षुरसि चक्षुर्मे दाः स्वाहा।।
AV–2.17.1 – 6

Meaning :

1. You are the life and luster of existence. Give me the luster of life.
2. You are courage, patience and fortitude in the spirit of invincible challenge. Give me courage, patience and fortitude.
3. You are the strength of life. Give me strength of body, mind and soul.
4. You are the life itself beyond death. Give me full good health and full age.
5. You are universal power of the ear. Give me the power of hearing for the divine Word.
6. You are the eye of the universe. Give me the divine vision.

Noble Thoughts to come Flowing from All Directions

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः।
देवा नो यथा सदमिद्वृधे असन्नप्रायुवो रक्षितारो दिवेदिवे।।

RV–1.89.1

Meaning : From all sides, may noble thoughts, actions and meritorious people come and bless us, people fearless, indispensable, creative and all round saviors. Long lived they be, these noble ones of divine character, ever progressive and protective for us so that our life and home may grow and advance day by day.

Be good and sweet

मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः। माध्वीर्नः सन्त्वोषधीः।।

YV–13.27

Meaning : The winds blow cool and sweet as honey. The

streams and ocean-currents flow cool and sweet as honey. May the herbs and trees be as sweet and pleasant as honey. (Let us too be good and sweet in our conduct as the winds, the streams and the herbs and trees, observing the law and ethics of value.)

Blessings

कल्पन्तां ते दिशस्तुभ्यमापः शिवतमास्तुभ्यं भवन्तु सिन्धवः।
अन्तरिक्षं शिवं तुभ्यं कल्पन्तां ते दिशः सर्वाः।। YV–35.9

Meaning : May the space be harmonious and good to you.

May the waters be soothing and blissful to you. May the rivers and the seas be kind and favorable to you. May the skies be kind and generous. And may all the directions feed, nourish, strengthen and season you with love and kindness (for life and death).

Nothing belongs to you

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।
तेन त्यक्तेन भुंजीथा मा गृधः कस्यस्विद्धनम्।। YV–40.1

Meaning : All this that is moving in the moving universe, is pervaded by the Ruling Lord of Existence. Therefore, live it as given by Him, enjoy it objectively in a spirit of detachment. Covet not anyone’s wealth. It belongs to none (except to the Lord).

Day and Night be Auspicious

भद्राहं नो मध्यन्दिने भद्राहं सायमस्तु नः।
भद्राहं नो अह्नां प्राता रात्री भद्राहमस्तु नः।। AV–6.128.2

Meaning : Let the day be auspicious for us at mid-day, let the day be auspicious in the evening, let the day be

auspicious for us in the morning, and let the night too of every day be auspicious for us.

Never Trade Morals for Wealth

महे चन त्वामद्रिवः परा शुल्काय देयाम्।
न सहस्त्राय नायुताय वज्रिवो न शताय शतामघ।। RV–8.1.5

Meaning : O lord of infinite wealth, power and majesty, wielder of the thunderbolt of justice and punishment, breaker of the clouds and mountains, bless me that I may never give up my devotion to you for the greatest material return, not for a thousand, not for a million, not even for the boundless wealth of the world.

Havan, Yajna or Holy Fire

Another way to worship God is, with holy fire. Holy fire is called *havan* or *yajna*. Vedas speak very highly of *havan* (holy fire). Holy fire is the Vedas answer to many human-caused problems such as pollution, global warming,

mental and physical diseases, natural calamities such as drought or floods etc. Following mantras shed some light in this respect:

समिधाग्निं दुवस्यत घृतैः बोधयतातिथिम् आस्मिन् हव्या जुहोतन। YV–3.1

Meaning : Light up the fire and raise it with fuel, serve it like an honorable guest with pure ghee (clarified butter), and offer rich oblations of samagri (herbs) into it, with love and faith.

अन्नपतेऽन्नस्य नो देह्यनमीवस्य शुष्मिणः।
प्रप्र दातारं तारिष ऊर्जं नो धेहि द्विपदे चतुष्पदे।। YV–11.83

Meaning : God of food and energy, bless us with food, nourishing, invigorating, free from pollution and pleasing to taste. Bless the giver, the yajamana (host), to advance and attain fulfillment and prosperity. Give us energy both for humans and the animals.

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः।
यस्य छायाऽमृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम।।
YV.–25.13

Meaning : The Lord who is the giver of birth (body) to the soul with its power and potential, whose glory all the divinities of the world celebrate in song, whose shade of protection is immortality and falling off is death, to Him we offer our homage and worship in hymns with havi (holy fire offerings).

भद्रं कर्णेभिः श्रृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः।
स्थिरैरंगैस्तुष्टुवांसस्तनूभिर्व्यशेमहि देवहितं यदायुः।। YV 25.21

Meaning : Devas, men of knowledge and divinity, dedicated to yajna, may we hear only good with our ears, may we see only good with our eyes. Singing songs of praise with strong and stable limbs, may we live our full span of life, enjoying with strong and healthy bodies in the service of God and the divines.

यां मेधां देवगणाः पितरश्चोपासते।
तया मामद्य मेधयाग्ने मेधाविनं कुरु स्वाहा।। YV-32.14

Meaning : Agni, lord of light and knowledge, I pray, enlighten me here and now with that discriminative intelligence which the noblest people of piety and senior guardians of humanity value and pray for. This is the voice of the heart in truth of word and
deed.

***Havan* is the Vedas solution to the problem of air and water pollution.**

सामन्नु राये निधिमन्वन्नं करामहे सु पुरुध श्रवांसि।
ता नो विश्वानि जरिता ममत्तु परातरं सु निर्ऋतिर्जिहीताम्।।

RV-10.59.2

Meaning : With great devotion Yajnas are performed by reciting mantras and singing hymn of Sama Veda. Great attention with faith is paid to wise counsel. Hard work is put in to obtain the material bounties and food. Thus life is sweetened and such a life drives away all the miseries and misfortunes.

अभी ष्वर्यः पौंस्यै र्भवेम द्यौर्न भूमिं गिरयो नाज्रान्।
ता नो विश्वानि जरिता चिकेत परातरं सु निर्ऋतिर्जिहीताम्।।

RV-10.59.3

Meaning : By our learning to live according to laws of the nature, just as solar radiations enrich the entire earth, rains from clouds enrich the entire earth, by living a natural life style, all the opposing elements are overpowered by the blessings of the Almighty, and that drives all the miseries and misfortunes far away.

तत्वा यामि ब्रह्मणा वन्दमानस्तदाशास्ते यजमानो हविर्भिः।
अहेळमानो वरुणेह बोध्युरुशंस मा न आयुः प्रमोषीः।।

RV-1.24.11

Meaning : Varuna, lord ruler of the stars, praised and celebrated by many, I come to you singing in worship the hymns of divinity, offering holy fragrances in yajna with faith and reverence. Lord kind and gracious, give us the light of life here itself. Let not our life waste away.

तदिन्नक्तं तद् दिवा मह्यमाहुस्तदयं केतो हृद आ विचष्टे।
शुनःशेपो यमह्वद् गृभीतः सो अस्मान् राजा वरुणो मुमोक्तु।।

RV–1.24.12

Meaning : In my inner heart I hear the voice advising me to live an orderly life, by giving up hedonistic ways. I seek the blessing to lead a life in tune with order of Nature.

अव ते हेळो वरुण नमोभिरव यज्ञेभिरीमहे हविर्भिः।
क्षयन्नस्मभ्यमसुर प्रचेता राजन्नेनांसि शिश्रथः कृतानि।।

RV–1.24.14

Meaning : We want to undo the wrath of nature that we have brought upon ourselves (by our neglect of our duties) now by performing Yajnas and offering of havis in the Yajnas. (Yajnas are defined as triple action consisting of charity, community participation and humble prayerful actions by offering of havis in to fire. Offering of havi in to fire is offerings for entire community, atmosphere and living creatures, not in pursuit of personal selfish ends).

What is Holy Fire?

By reciting Veda mantras oblations are offered in fire with ingredients that can remove impurities from air and water and are beneficial to human beings. Fire expands their effect and spreads it far and near in the air, killing disease-causing germs. Also, the affected air, coming down as rain has a beneficial effect on crops, trees, plants and all living beings.

Requirements for Havan :

1. Fragrance-giving herbs such as saffron, cardamom and sandalwood.
2. Vitality-providing grains such as wheat, rice and butter oil (*ghee*).
3. Sweets such as raisins, dates and honey.
4. Antibacterial herbs.
5. The wood used as fuel is supposed to be of the kind that gives less smoke and less foul smell when burnt e.g. mango wood.
6. The *havan* pot (called Yajnakund) is specially designed for this purpose. It stops the fire from spreading on the sides and helps to get more fire with less fuel.

All human beings are responsible for polluting air and water, in one way or the other, it is the sacred duty of all to do *havan* and purify the environment. If everyone did *havan* on the daily basis, as recommended, there will not be any pollution or global warming.

CHAPTER 13

What is Yoga Meditation?

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः।
वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः।।

RigVeda–5.81.1

Meaning : Those desirous of bliss join their soul including the mind, and intellect with the Supreme, so that the mind becomes tranquil and the person becomes blissful and enlightened with spiritual knowledge directly from God, the Source of all true knowledge.

Note : This conscious joining of the soul with Supreme Consciousness i.e. God, is true *upaasana* or yoga or meditation

युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियः।
अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याभरत्।।

YV–11.1

Meaning : Yogi (by meditating) who strive to realize the reality of Divine Existence and His knowledge. Self-effulgent and All illuminating God installs his (yogi's) intellect in Him. This is the characteristics of a real yogi

Yoga simply means union. Therefore, the union of soul and God is yoga. In other words realization of God by the soul is yoga or union. Union is possible only by yoga meditation. Although the main purpose of meditation is to connect with God, there are many other benefits as one makes progress in this direction. For this union, a lot of preparation is required. In this regard the sage Patanjali has described eight limbs in this journey, based on the Vedas.

The eight limbs of Yoga Meditation

1. **MORALS / *YAMAS*—*Yamas*** consists of five commandments :
    1. Non-killing/non-hurting (ahinsa)
        1. Not hurting or killing any living beings for food or entertainment.
        2. Considering all living beings as friends.
        3. Exceptions are made in self-defense.

2. Truthfulness (satya)
    1. Knowing the truth.
    2. Speaking the truth.
    3. Following and speaking what you know.
    4. Exceptions can be made, if truth will cause extreme harm to someone.
3. Abstinence from stealing (*astaeya*)
    1. Not taking anything of others without their permission.
    2. Not even to think of taking that belongs to others.
    3. Earning by honest means.
4. Continence (*brahmcharya*)
    1. Study for 25 years.
    2. Observe celibacy and complete control during studies.
    3. Get married at an appropriate age and being faithful.
    4. After thorough studies, educating others.
    5. Always have discipline and control.
5. Non-covetousness (*aparigrah*)
    1. Non-greed.
    2. Not hoarding of things.
    3. Sharing with the needy.
    4. Keeping only what is needed.
    5. Avoiding arrogance.
    6. Giving excess to charity.

2. **OBSERVANCE/*NIYAMA*—**which consists of five commandments:
    1. Cleanliness (*shauch*)

1. External body hygiene.
    2. Purity of thoughts, speech and actions.

1. Contentment (*Santosh*)
    1. Being content.
    2. Not chasing worldly pleasures.
    3. Limiting desires.
    4. Simple and natural life style.

2. Austerity (*tapa*)
    1. Facing difficult situations.
    2. Attaining *satvik* (good) qualities.
    3. Being active and hard working.
    4. Not being a slave to comforts and luxuries.
    5. Enduring highs and lows, hot and cold, profit and loss.

3. Self-study (*svaadhya*)
    1. Regular study of authentic spiritual literature.
    2. Regularly listening to the intellectual discourses.
    3. Analyzing what is read or heard and examining it for truth.
    4. Accepting and adopting these things in life, if found truthful.

5. Contemplation of God (*ishwar pranidhan*)
    1. Complete devotion of mind and soul to God.
    2. Having God in your thoughts.
    3. Believing in God alone, who is worthy of adoration, worship and meditation; non else.

4. Getting lost in Him.

The above yamas and niyamas are very important for yoga meditation as well as in life. These are the character-builders. Following these one becomes a real human being. Only a real human being can achieve union with God.

3. **POSTURE/*ASANA* —** The ability to sit comfortably for a longer period is *asana*.

4. **DEEP-BREATHING/*PRANAYAMA***

Pranayama is a special method of breath-control by which the life-force is brought under control and made regular. This is achieved by controlling the incoming and outgoing breaths. There are four methods of doing this:

1. **Expiratory/*Baahya*** — breathing all the way out, then holding as long as one comfortably can.

2. **Inspiratory/ *Aabhyantra*** – breathing all the way in, then holding for a while.

3. **Cessation/*Stambhvritti* –** stopping the normal breathing, then holding as long as one comfortably can.

4. **Expirator-Inspiratory-Cessation/*Baahya-aabhyantra-akshepee* –** Controlling breath against its flow.

Breath is called *Prana*. *Prana* is the most important element for life. Without breath, one cannot live even for few minutes. *Prana* controls the mind. Therefore, controlling breath helps to control the mind. As a result

of controlling prana the mind becomes still and meditative state is achieved.

5. **ABSTRACTION/*PRATYAAHAAR*—**Abstraction is when the mind is brought under control and it does not move or distract from the contemplation of God. Just as when one is deeply concentrated on studies and does not get distracted, similarly when one is meditating and deeply concentrated on God, nothing can distract him.
6. **CONCENTRATION/*DHAARNA*—**When the mind is totally fixed on an idea or a point and does not flicker, this is *dhaarna*. The focus should be on the attributes of God as Blissful, Omnipotent, Omniscient, Omnipresent, Just etc. Study of the Vedas helps in this focus. Repeating God's name 'Om' helps concentration.
7. **MEDITATION/*DHYAAN*—**Meditation is uniform and unbroken flow. During *dhyaan* one even forgets the surroundings and oneself. The mind becomes tranquil and one enjoys divine bliss.
8. **ABSORPTION/*SAMAADHI*** or Self-Realization — Meditation in which one become one with God is called absorption (***Samadhi***). This is the real objective of Yoga meditation. This is the crowning glory of achievement. When one attains *Samaadhi*, one enjoys Supreme bliss and no more suffering.

How to Meditate

Freshen up with water. Go to a clean, neat, pleasant and secluded place. Take a comfortable seat, keeping the body erect and the head straight. Practice pranayama. Remove impurities of mind, become self-composed and calm.

Empty your mind of all thoughts. Close your eyes softly, fix the attention to one focus point–on the navel region, the heart, the tip of nose, the tip of tongue, the area between eye brows or the spine. Repeat the word Om (Aum) first vocally, then in the mind, and get absorbed in God. When the mind wanders, fix the mind and soul on God again and again – repeat Om in the mind and feel All-pervading, All- blissful God within you and around you. Periods of enjoyment and bliss will go on increasing with the practice. That state of mind will positively affect your attitude, behavior, dealings and work.

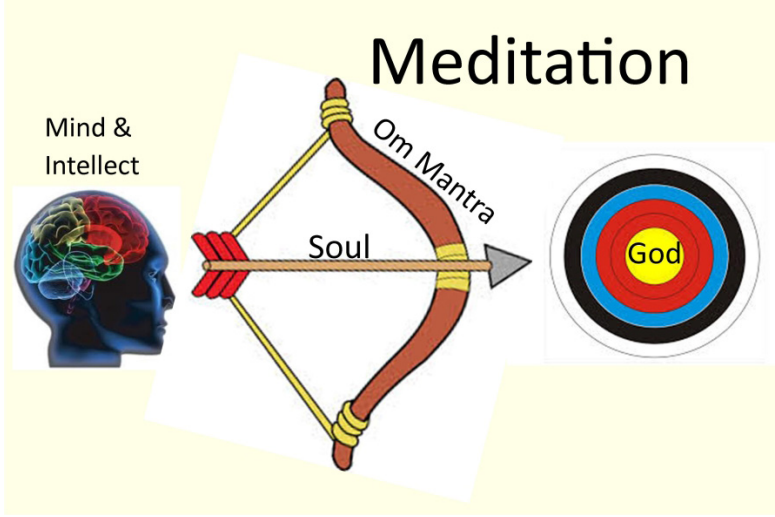
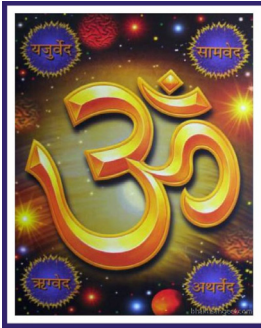
One advances towards *Moksha* by gaining the true Vedic knowledge and doing the righteous deeds, accompanied by sincere meditation. The feeling is described as:

"No tongue can describe that bliss which flows in communion with the Supreme Spirit, into the soul of that man, whose impurities are washed off by the practice of Yoga, whose mind being abstracted from the outside world is centered in the Supreme Being, because that happiness is felt by the human soul in its inner self alone." Upanishad.

Early in the morning, when there is no hustle and bustle, is the best time for meditation.

As a pre-requisite for Yoga, one needs to eat right type of food—food that will keep the mind clear, clean and calm. Meat, fish, eggs, tobacco, liquor and all other intoxicants take away peace of mind. Therefore, they need to be avoided. The stomach should not be overfilled.

The mind should be free from arrogance, jealousy and hatred. One needs to have faith in the existence of God, His qualities, powers and works and a strong desire to meet Him.

Bow and Arrow

As mentioned the purpose of real meditation is union of God and soul. This union is depicted in the picture above. In this image, the target is God, the arrow is soul and the bow syllable Om is used to shoot the arrow. In other words, by controlling the intellect and mind, one may enter the soul into God by repeating Om, so that the mind does not wander. Keep God and His attributes of blissful, Just, Omnipresent, Omniscient, Omnipotent etc. in the forefront.

OM Symbol - Real Name of God

Om in Sanskrit

Name for God. This name is most important for yoga meditation. Know the following attributes of God. Then, just contemplate on Om for meditation.

Aum word is made of the combination of 'a', 'u', and 'm'

'a' means creator of the universe.

'u' means sustainer of the universe.

'm' means annihilator of the universe.

The word 'aum' has in itself all the chief qualities of God. For articulation of Aum, first the lips open (representing beginning of creation), then lips stay open (representing continuance of creation), then lips close (representing annihilation of creation).

God Exists – God who created the Universe, sun, moon, earth, stars exist.

Living and Intelligent—God is living and very intelligent entity. Intellectual and wonderful creation proves His intelligence.

Blissful–God is always in the state of ecstasy. He is never happy or sad.

Formless–God has no form or shape. He cannot be seen with eyes. He can be only felt in the soul.

Omnipotent–He is Almighty. He is All powerful. He does all His works by Himself e.g. running this universe. He does not need anybody's help and nobody can help Him.

Just–God is Just. He does the justice only. He does not favor or disfavor anyone. His justice is – as you sow, so shall you reap.

Kind–God is kind. He has given so many delicious fruits, vegetables, nuts, grains for humans to enjoy. **Note**—He does not pardon anyone for their bad deeds.

Unborn – God never takes birth. There is no incarnation, prophet or only son of God.

Infinite – God is not limited to one area. He is limitless.

Flawless – God is perfect. He does not make mistakes. He does everything perfectly. Wrong things in the world are because of human's wrong doings.

Unequaled – God is the Supreme.

Sustainer – God sustains the Universe. Because of Him natural phenomena continues.

Nurturer – God nurtures all living beings, by providing, food, air, water, sun etc.

Omnipresent – God exists in everything and everywhere. There is not a place where He does not exist.

Omniscient – Since God is everywhere and in everything, He knows everything. He knows what is in our mind and everything else.

Un-aging – God does not get young or old, He stays the same in all ages.

Immortal – God does not ever dies.

Fearless – God does not fear anybody.

Eternal – There is no beginning or end of God. He is Eternal. He is always there.

Pure – God is divine and pure.

Creator of the universe – God is the creator of the Universe.

He alone is worthy of worship. His principle name is OM.

Gaitri Mantra

One of the most prominent of mantras of the Vedas is the Gaitri Mantra. This mantra is highly recommended by the sages. They say that if someone studies nothing else in the Vedas but contemplates only on the Gaitri Mantra, it is sufficient to take one to the next level of evolution. The Gaitri Mantra is frequently used for Yoga meditation. The Gaitri mantra is:

ओउम् भूर्भुवः स्वः। तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि।
धियो यो नः प्रचोदयात्।। Rigveda–3.62.10, Yajurveda–36.3

Om bhur bhuvah svah, tat-savitur-vrenyam bhargo devasya dheemahi, dhiyo yo nah pracho-dayaata. Rigveda 3.62.10, Yajurveda 36.3

Meaning:

O Supreme Father! Thou art the Giver of Life,

Remover of pain and sufferings,
The Bestower of happiness.

Thou Art Creator of the Universe and most adorable,

We meditate upon thee, O most pure and divine.

Thou may guide our intellect on the righteous path.

Word meaning of the mantra :

Om – Omnipresent, Omniscient, Omnipotent, Just, Kind, Blissful Father

Bhur – Giver of life,

Bhuvah – Remover of pain and sufferings,

Svah – Bestower of happiness.

Tat – God

Savitur – The Creator of the Universe

Varenayam – **is alone worthy of adoration.**

Bhargo – **O pure and intelligent,**

Devasya – **Supreme Being,**

Dhimahi – we meditate upon you.

Dhiyo – **intellect, we may be able to tell right from wrong and follow the righteous path; (4)**

Yo – **You (1)**

Nah – **our (3)**

PrachodayÄt – May guide (2)

Chapter 14

Proof of Vedas Divinity

God is Just and His revelation must be dispersed for all of mankind. The revelation must meet the following criteria:

1. **Revelation must take place in the very beginning of human creation :**

   God gives His Divine Knowledge to mankind from his first appearance on earth. Truth is one and is for all, in all ages, depriving none. Therefore, true revelation in its entirety, must exist, from the very beginning of all creation. Vedas are such revelation.

2. **There should be conformity with the laws of nature without any contradictions :**

   The Vedas being eternal are free from any historical references. They are in total conformity with the laws of nature and there are no contradictions. This cannot be said of the other religious books.

3. **The third chief test of Revelation is that it should not be opposed to Science and Reason :**

   The Vedas teach to do the research and invent things for the comfort and joy for all human beings. They even provide the basics foundation for research. They clearly say that one must use

reason, logic and rational thinking before accepting things.

Five Tests of One Truth

1. **The Vedas and the nature of God**
   All that conforms to the teachings of the *Vedas*, the nature, attributes and characteristics of God is right, the reverse is wrong.
2. **Laws of Nature**
   All that tallies with laws of nature is true, the reverse is untrue; e.g., the statement that a child is born without the sexual union of its parents, being opposed to the laws of nature can never be true.
3. **The practice and teachings of *Aptaas*** i.e., pious, truthful, unprejudiced, honest, and learned men. All that is unopposed to their practice and teachings is acceptable and the reverse is unacceptable.
4. **The purity and conviction of one's own soul.** What is good for you is good for the world. What is painful to you is painful to others. This ought to be the guiding principle of one's conduct towards others.
5. **Eight kinds of evidence: Direct Cognizance, Inference, Analogy, Testimony, History, Deduction, Possibility, Non-existence/Negation.**

It is only by means of these five criteria that a man can ascertain what is right or wrong and diligently pursue the correct path in life, not otherwise.

The Six Causes for Anything to Exist

1. Nothing in this world can be produced without proper application —"Mimansa"

2. "Nothing can be done or made without the expenditure of time" —"Vaisheshika"
3. "Nothing in this world can be produced without the material cause" —"Niyaya"
4. "Nothing can be made without the requisite skill, knowledge and thought"—"Yoga"
5. "Nothing can be made without the definite combination of atoms" —"Sankhaya"
6. "Nothing can be made without a Maker" —"Vedanta"

This shows that the creation of the world or anything created even by man can never come into existence without these six causes.

Note : Mimansa, Vaisheshika, Niyaya, Yoga, Sankhaya and Vedanta are philosophy books written by seers based on the Vedas.

Chapter 15

Examples of Science in Vedas

Sun Revolves as a Gravitational Force

आ कृष्णेन रजसा वर्त्तमानो निवेशयन्नमृतं मर्त्यं च।
हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन्।। **YV–33.43**

Meaning: Savita, the sun, with his force of gravity and sphere of light revolves (in its space), sustaining all its mortal and immortal family in place. By the golden chariot of splendor, the lord of light travels on, watching the various worlds of space.

Earth Moves around the Sun

आयं गौः पृश्निरक्रमीदसदन् मातरं पुरः। पितरं च प्रयन्त्स्वः।।

YV–3.6

Meaning: This earth, child of the sun and waters in space —solid concentration of agni (fire) and apah (waters) —revolves in its orbit around the sun, its father and sustainer in heaven, through the presence of its mother, the waters in space.

Here earth is depicted as a child of sun (father) and space-waters (mother). Earth made of solids, fire and water, and revolves in its orbit around the sun.

Build Airplanes

युवमेतं चक्रथुः सिन्धुषु प्लवमात्मन्वन्तं पक्षिणं तौग्रयाय कम्।
येन देवत्रा मनसा निरूहथुः सुपप्तनी पेतथुः क्षोदसो महः।।

RV–1.182.5

Meaning : Ashvins, scholar of science and technologist of marine engineering and aeronautics, both create the safe and comfortable winged boat, self-powered and self-propelled, moving through and over the seas for the strongest man among the strong by which you, noblest among the noble people, with your science and skill, fly like birds and cross the wide seas.

Mathematics — Addition, Subtraction etc.

एका च मे तिस्त्रश्च मे तिस्त्रश्च मे पञ्च च मे पञ्च च मे सप्त
च मे सप्त च मे नव च म एकादश च म एकादश च मे त्रयोदश...............

YV–18.24

Meaning : By yajna, the process of addition and collection, may the numbers increase and be good and auspicious for me and for all: One is mine and unity is mine. (And one and one becomes two, and one plus two becomes three. In this way, in this progression) three is mine, and three is mine, and five is mine, and five is mine, and seven is mine, and seven is mine, and nine is mine, and nine is mine, and eleven is mine, and eleven is mine, and thirteen is mine, and thirteen is mine, and fifteen is mine, and fifteen is mine, and seventeen is mine, and seventeen is mine, and nineteen is mine and nineteen is mine, and twenty one is mine, and twenty one is mine, and twenty three is mine, and twenty three is mine, and twenty five is mine, and twenty five is mine, and twenty seven is mine, and twenty seven is mine, and twenty nine is mine, and twenty nine is mine, and thirty one is mine, and thirty one is mine, and thirty three is mine,

and so on the numbers may increase and be good and auspicious for me and for all by the process of yajna in progression till infinity.

Gross Happiness Entrepreneurship

Technical Education

अश्विना पुरुदंससा नरा शवीरया धिया।
धिष्ण्या वनतं गिरः।। RV–1.3.2

Meaning : Ashvins, divine powers of creative energy working through fire and water, are wondrous heroic achievers of mighty deeds with relentless acts of scientific study and research. Rich and generous, may they respond to our invocations and grant our voice of hope and prayer.

Knowledge to Remove Hardship

दस्त्रा युवाकवः सुता नासत्या वृक्तबर्हिषः।
आ यातं रुद्रवर्तनी।। RV–1.3.3

Meaning : Scholars of distinction dedicated to divine science, experts of natural metabolism, seated on the sacred vedi (altar) of scientific yajna, working on the marvelous powers of the Ashvins, fire and water, eternal media of divine power, for the elimination of suffering, let the gifts of divinity come (for the benefit of humanity).

Gifts of Free enterprise

इन्द्रा याहि चित्रभानो सुता इमे त्वायवः।
अण्वीभिस्तना पूतासः।। RV–1.3.4

Meaning : The entrepreneurs by utilizing their knowledge and paying attention to the minutest inputs create by their efforts amazingly useful results.

Creation of Innovative Products

इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः।
उप ब्रह्माणि वाघतः।। RV–1.3.5

Meaning : The entrepreneurs by intelligent knowledge application create very useful products.

New Technological Products

इन्द्रा या॑हि॒ तूतु॑जा॒न् उप॒ ब्रह्मा॑णि हरिवः।
सु॒ते द॑धिष्व न॒श्चनः॑।। RV–1.3.6

Meaning : The entrepreneurs create useful food etc. every day use products by excellent knowledge base highly productive methods.

Objects of Technical Education

ओमासश्चर्षणीधृतो विश्वे देवास आ गत।
दाश्वांसो दाशुषः सुतम्।। RV–1.3.7

Meaning : Come ye, lovers of Om, lord creator and protector of the universe, masters of light and lovers of humanity, noblest visionaries of the world, generous givers and benefactors of all, come and give us the essence and wisdom distilled from life and literature.

Role of Teachers

विश्वे देवासो अप्तुरः सुतमा गन्त तूर्णयः।
उस्रा इव स्वसराणि।। RV–1.3.8

Meaning : Visionaries of the world, generous givers, wise scholars of life and literature, fast as winds and eager as dawn for the day and mother-cow for the calf in the stall, come to your own and bring us the essences of knowledge and wisdom.

Results of Education

विश्वे देवासो अस्रिध एहिमायासो अद्रुहः।
मेधं जुषन्त वह्नयः।। RV–1.3.9

Meaning : Confident of their knowledge, knowledge based action oriented community all knowledgeable persons by implementing your knowledge based skills without causing destruction (to environment and society) bring welfare to all.

Light of Knowledge

पावका नः सरस्वती वाजेभिर्वाजिनीवती।
यज्ञं वष्टु धियावसुः।। RV–1.3.10

Meaning : May Sarasvati, goddess of divine speech, mother knowledge of arts, science and divinity, come with gifts of food for the mind and intellect and purify us with the light of knowledge. May the mother grace our yajna of arts and sciences and bless us with the light divine.

Take Ethical Stand

चोदयित्री सूनृतानां चेतन्ती सुमतीनाम्।
यज्ञं दधे सरस्वती।। RV–1.3.11

Meaning : Sarsvati mother stream of eternal knowledge and divine speech, inspires the seekers of universal truth and cosmic law and enlightens the admirers of noble wisdom and understanding. The divine flow of light and knowledge carries on the universal yajna of nature and humanity.

Secret of Success — Excellent Articulation

महो अर्णः सरस्वती प्र चेतयति केतुना।
धियो विश्वा वि राजति।। RV–1.3.12

Meaning : Sarasvati, mighty ocean flow of mother knowledge and divine speech, shines with her radiance of omniscience and illuminates the universal mind and the minds of humanity across the worlds of existence.

CHAPTER 16

Other Vedic Concepts

Sanskrit and Hindi Languages

The Sanskrit language is written in the Devnagri alphabet. Sanskrit and Devnagri are as old as the universe itself i.e. about two billion years old. Since the beginning of the universe until a few thousand years ago, there was only one language–Sanskrit and only one alphabet – Devnagri – in the whole world.

Devnagri is the only alphabet, in the whole world, that represents all possible sounds. And, all letters of Devnagri alphabet have natural sounds. All words in Sanskrit language are read and spoken as they are written. Thus, Devnagri is the most scientific alphabet and Sanskrit is the most scientific language.

The Hindi language is also written in the Devnagri alphabet. In addition, most of the words used in Hindi are from the Sanskrit language.

Namaste

Namaste is a Sanskrit word. It means and stands for – "my regards for you" or "my love for you", based on whom you are saying it to. For elders, it means "my respect or regard for you," and for youths it means

"my love for you." The Vedas use the word Namaste for greetings whenever two people meet, whether it is morning, noon, evening or night.

Intoxication

All kinds of intoxicants like opium, liquor, tobacco and other recreational drugs are prohibited by the Vedas. These are harmful for the body and the mind. These are mind altering and addictive, leading to deleterious consequences.

Speculations and Gambling

All types of speculation and gambling are prohibited by the Vedas.

Cremation

After a person dies, the body should be burnt and not buried. Burial spoils that piece of land and creates lot of foul smell. Burning a dead body by adding fragrances e.g. butter oil, saffron etc. does not give off a foul smell.

If a dead body is thrown in a river, the water animals will eat the body, but the water will get polluted. Cremation protects the environment. Cremation is the cleanest way to dispose of a dead body. It puts back natural elements as done in Vedic tradition.

Heaven & Hell

A person who is in a particularly happy situation is said to be in Heaven and when in a particularly sad situation is said to be in Hell. There are no special places or planets like Heaven or Hell.

Purification

Water purifies the body. The mind is purified by being truthful in thoughts, speech and actions. The Soul is purified by doing the right things all the time. The intellect is purified by knowing and understanding the whole world, including God.

Blind Faiths and Superstitions

Blind faiths and superstitions are highly condemned by the Vedas. Also never ever put your faith in the cheats, hypocrites, evil-doers or selfish people. They are the tricksters and frauds.

Astrology

Astrology, signs, horoscope, palmistry and fortune telling etc. are highly condemned by the Vedas. God has given us the intelligence to think and learn along with the body to take actions. The future is not known to us for a good reason, therefore, do not even try to indulge in astrological myths and frauds. Just do your part and leave the rest to the creator of the universe.

Five Great Duties

The following 'Five Great Daily Duties' are prescribed for all human beings:

1. **Brahma Yajna :** It comprises studying and teaching the Vedas and other Shaastraas, morning and evening devotions and practice of Yoga meditation. This yajna help in advancement in knowledge, culture, righteousness and refinement of manners.

1. **Devayajna :** (Holy Fire) it comprises the feeding of fire with clarified butter and odoriferous substances,

reciting mantras, association with the learned and the good, cultivation of purity, truthfulness and similar other good qualities, and the advancement of knowledge. Yajnas 1 and 2 should be performed daily (during the twilights).

This yajna cause purification of air, rain and water, and thereby conduces to the happiness of the world. The use of pure air for respiration, pure water, and pure food promotes health, strength, energy and intellect, which in their turn help men to acquire virtue, wealth, gratify (righteous) desires, and attain Moksha.

2. **Pitriyajna :** consists in serving learned men, great teachers, scholars, one's father, mother, old people, great men, and great yogis. The pious service increase one's knowledge and wisdom which help a man to discriminate between right and wrong to pursue a righteous path in life.

3. **Valivaishwadeva Yajna :** is taking care of dependent animals and needy people.

4. **Atithi Yajna :** An Atithi is one whose date of coming is not certain or fixed. Whenever a Sanyaasi (sage), who is virtuous and a preacher of truth, itinerates for the good of all, is a perfect scholar and a Yogi, happens to visit a house-holder offer him water to wash his feet and face, and to sip and offer him/her a comfortable seat respectfully. Give him good food, drink and other necessary things like clothes etc. Serve him most diligently and make him/her quite comfortable. Without existence of such sages, no real progress can be made in our life.

What is Soma?

A popular perception about SOMA is that it is some kind of herbal preparation, which is consumed for exhilarating benefits. However it is very clearly stipulated in Vedas "what persons regard as Soma cannot be eaten or drunk." RV (10.85.3) i.e., Soma is not a mere herb. Again RV10.85.2 adds, —The sun is strong by Soma, the earth is vast by Soma...". The whole of RV Mandal 9 is about Soma, and clearly indicates the nonphysical nature of SOMA.

Basically Soma represents a talent, capacity and quality which is at the root of all motivations which make possible innumerable constructive, beneficial tasks and actions for the welfare of the world.

Nirgun, Sagun, Niraakar and Saakar

Commonly nirgun is translated as niraakar (formless) and sagun (form) is translated as saakar for God. These translations are totally wrong. Simply nirgun means one without a particular quality (guna). Similarly Sagun means one has a particular quality (guna). God has qualities of Formless, All-pervading, All-knowing and Just etc. these are His Sagun or qualities. For having form, innocence, limited and unjust etc. God is Nirgun, meaning these are not His qualities. Niraakar means formless. Saakar means form and is wrongly accepted for God, because of wrong translation of Sagun as form.

Chapter 17

Creation of the Universe

Before creation matter was in the form of *Parmanu*, the smallest particles. Omniscient God combined those *Parmanu* and created the universe.

	Sixty	*Parmanu*	make one	*Anu*,
	Two	*Anu*	make	Air,
	Six	*Anu*	make	Fire,
	Eight	*Anu*	Make	Water,
And	Ten	*Anu*	Make	Earth.

After *parmanu* are combined to create the universe, remaining space is the sky.

God first made air, then fire, then water, then earth, then herbs, grains and subsequently living beings starting with insects, birds and animals. Men and women were created last.

In the beginning of creation, many men and women are created. They all were in their youth without any children or elderly. The first living creation was non-parental, afterwards reproduction started.

Men and women now are in the same style and shape as they were created by God in the beginning. They did not descend from any other species.

CHAPTER 18

Vedic Scriptures

All ancient Vedic Scriptures are written in the Sanskrit language. Sanskrit is the first language on earth. Most other languages in the world including English, have been derived from Sanskrit.

Most of the Vedic Sanskrit scriptures such as the Vedas, *Darshans* and *Brahmin Granths* are beyond the comprehension of a common man. Only highly intellectual beings with thorough knowledge of Sanskrit grammar with unbiased and inquisitive minds can comprehend and understand the true meaning of Vedas. The precision of the available Hindi and English translations depends upon the ability and the bias of the translator. Reading authentic translations and commentaries of the Vedic scholars is the best source for a common person can do.

Some of the important Vedic books for Reading are

1. Vedas: The Vedas are the foremost of all scriptures**.** The Vedas are the books of all true basic knowledge. Other scriptures are just descriptions of the Vedas. Any principle which agrees with Vedas is considered right and others wrong. Several translations of Vedas in Hindi and English are available, but some of the translations have not done justice to the Vedas because of inability

to accurately translate or bias.

2. **Manusmriti :** The Manusmriti is the most important scripture after the Vedas. It was written by Maharishi Manu. Rules for religious, political and social conduct are explained here. The book is full of wisdom. Although this book has some interpolations done by the evil minds, yet the scripture is highly valuable after discarding the extraneous material. The language is simple Sanskrit. For the most part, it is not hard to tell apart the originals from interpolations.

3. **Upanishads :** These are the books of spiritualism. Spiritualism is a science of soul and God. Here, Vedic principles of spirituality are explained in the simple form with the help of dialogues and stories. There are no better books on spirituality than the Upanishads. The Upanishads have been translated into many languages and admired around the world. There are many Upanishads, but eleven are considered the most important. They are *Ish, Ken, Kath, Prashna, Mundak, Mandukya, Aitareya, Taitareya, Chhandogya, Brihadaranyak and Shvetashvatar*.

4. **Geeta :** Gita is not an independent book. It is a part of the Mahabharat. It is a conversation between Arjuna, a famous warrior about to go into battle, and Krishna, his charioteer. In the course of giving Arjuna all manner of spiritual and material advice, Krishna explains karma, the soul, the Supreme Soul, the purpose of yoga, the difference between the soul and the material body. The Gita has many interpolations. Therefore, some Shalokas (verses) are not according to the teachings of the the Vedas.

5. **Satyarth Prakash** : The Satyarth Prakash is a magnum opus written by Maharishi Dayanand Saraswati in 1883. The book contains descriptions and clarifications of Vedic

principles for all walks of life. The principles are backed by quotations from hundreds of Vedic scriptures. Also, it has analysis of the religions of the world, including Hinduism, Jainism, Christianity, and Islam. This book has revolutionized the minds of millions of people. The English version of the book is *The Light of Truth*.

6. Rigved-adi-bhashya-bhumika : (Introduction to the Vedas)**:** The book was written by Maharishi Dayanand Sarswati in the 19th century. The book bears more testimony and evidence of the Vedas', Divinity and usefulness for the man kind, in the past, present and in future. The book explains the subject matter of the Vedas—knowledge, philosophy, action and worship, with quotes from the Vedas. To prove the Vedas contain the source of all science, Veda mantras explaining the principles of attraction, gravitation, arithmetic, algebra and geometry, astronomy, ship-building, aerial-cars and telegraphy, etc. are given in the book. This book is a masterpiece and undoubtedly the lighthouse showing the way for the seekers of true knowledge.

Reading Vedas

Each Veda mantra has a wide scope and depth of meaning. A single word may have different meaning in different contexts. Many mantras are symbolic and a great deal of scholastic and yogic intelligence is required to interpret them.

This is why the Vedas have often been misinterpreted even by learned scholars. As a result, some of the Western philosophers have not done justice to the Vedas. Many of them have failed to understand them correctly and have presented distorted views on them. Some Indian scholars have been influenced by their Western counterparts in

this regard.

On the other hand, Maharishi Dayananda Saraswati challenged Westerner interpretations of the Vedas and made great efforts to re-evaluate the Vedas. His interpretations are the most authentic.

Maharishi Dayanand Sarswati was a Vedic scholar of very high caliber. His command on the Vedas Sanskrit and grammer was second to none in the modern times. He was an accomplished yogi of high stature. He discovered the deep hidden meanings of the Vedas mantras. Brief biography of Maharishi Dayanand Sarswati is given in the subsequent chapter.

Reading the Vedas is an eye-opening experience. In order to understand the philosophy completely, one also needs to read the commentaries written by the great Vedic scholars, given above. The most clearly explained commentaries are *Light of Truth and Introduction to the Vedas* by Maharishi Dayanand Sarswati. These are easily available on internet for online reading.

CHAPTER 19

Maharishi Dayanand Sarswati

Swami (Maharishi) Dayanand Sarswati was born in 1824 in Gujrat, India. At the age of 14, he realized the uselessness of idol worship while performing puja at a temple on Shivratri. He saw mice roaming on Shivling and eating sweets that were offered there. At this, he realized that that was not the real God. He got a strong desire to search for the real God. Later he witnessed the deaths of his younger sister and uncle from cholera. He got frightened and decided to solve the mystery of death. That put him on the path of yoga. At the age of 21, when his marriage was being arranged, he left home, never to return and never to get married. He remained a bachelor all his life. For several years, he wandered around, visited many places, learned yoga and studied Vedic Scriptures.

Maharishi Dayanand was the greatest reformer—social, religious and political—in India. He was a yogi of high quality. He was a highly learned man. He had a thorough study of the Vedas. He believed that the Vedas are the books of all true knowledge given by God at the beginning of the Universe. He based all his teachings on the Vedas. He sowed the seeds of independence in the minds of the Indian people.

Dr. Annie Besant, the English lady who fought for the independence of India, as a president of the Indian National Congress in 1917, remarked “When the Swaraj (self-government) temple is built, there will be images of the leaders of the freedom movement and that of Swami Dayanand will be tallest.”

When Maharishi Dayanand came on the scene, Hindus were converting to Islam and Christianity. Hinduism was considered weaker when compared with Islam or Christianity. It is only the true Vedic Dharma which is the strongest of all. Maharishi Dayanand had studied the Quran and the Bible. He gave Muslims and Christians a befitting reply. He proved that Vedic Dharma was the real and true religion of all mankind. He raised the self-confidence and morale of Hindus and saved them from conversion.

C. Rajagopalachari, India’s only Indian Governor General during the colonial period, said “Dayanand came when there was chronic danger of Islam on one side and of Christianity on the other. He saved Hindus from all danger, fighting against them boldly.”

Indians believed in superstitions, ghosts and spirits. Maharishi Dayanand fought a war against all superstitions and blind faith. He said that there were no ghosts or spirits at all.

He discarded astrology (Jyotish) as totally false. He said it was not a science, but a bundle of lies.

Sir Syed Ahmed, the founder of Aligarh Muslim University, said “Dayanand is such a great man, as has no equal in India.”

C.H. Andrew said, ”The most vigorous religious movement of nationalism is Arya Samaj.”

The Congress president (1948) Pattabhi Sita Ramayya hailed Dayanand as the grandfather of the Indian nation.

Women's Rights

When Maharishi Dayanand came, women were not treated well. Education was denied to them. They had to live under purdah (veil). The Sati system was still prevalent. Thousands of young girls (widows) were burnt alive on the funeral pyre of their husbands in the name of Sati. Otherwise, even if they were not killed, a widow's life was extremely miserable.

Maharishi Dayanand advocated for women's education and widow marriage. He opposed the purdah (veil) and the sati system. Maharishi Dayanand quoted Manusmriti "The household that respects its women is blessed with happiness and where women are not treated well none will be happy there no matter what else good they do." Maharishi Dayanand's announcement changed the whole outlook of the Hindu society towards women.

The Indian society had a system of child marriage. Dayanand opposed child marriage tooth and nail. Hindus were weak mentally and physically because of child marriage. Dayanand's teachings had a remarkable effect on the society.

Caste System

Maharishi Dayanand opposed the caste system with full force. He said that all men are born equal. No Vedic scripture allows the disparities amongst men on the basis of their births. The caste system has divided and weakened Hindu society.

Idol Worship

He was totally against idol worship. Idol worship has no basis anywhere in the Vedic literature. He said idol worship was not God's worship. To be truthful and just in all your dealings and to do service to humanity is the real worship of God. He considered idol worship as the root cause of Hindus' downfall. Hindus waste their time, money and energy on idol worship rather than doing service to mankind. It is because of idol worship that India was invaded and looted and remained a slave state for more than a thousand years. Millions of Hindus were killed, converted to Islam and their women raped—all because of idol worship.

Hindu society worshiped various gods in various styles. Dayanand professed that there is one and only one God in the whole Universe and only He should be worshiped.

Maharishi Dayanand wrote 26 books. The most important amongst these is *Satyarth Prakash – The Light of Truth*. *Satyarth Prakash* contains explanations and clarifications of Vedic principles on all aspects of life. His second important work is *Introduction to the Vedas*. He also did his own translation of the Vedas.

Maharishi Dayanand died in 1883 on Diwali day. He was poisoned several times during his life for his revolutionary teachings. This time it proved fatal.

10 Principles by Maharishi Dayanand Sarswati

Principle One : God is the original source of all that is true knowledge and all that is known by physical sciences.

Principle Two : God is existent, Conscious, All Blissful, Formless, Omnipotent, Just, Kind, Unborn, Infinite, Unchangeable, Flawless, Beginning-less, Supreme, the

support of All, the Master of all, Omnipresent, Omniscient and Controller of All from within, Un-aging, Immortal, Fearless, Eternal, Pure and the Creator of the universe. Worship is due only to Him.

Principle Three : Vedas are the books of all **TRUE** knowledge. It is the paramount duty of all nobles (Aryas) to read them, to teach them to others, to listen to them and to recite them to others.

Principle Four : All persons should always be ready to accept the truth and renounce the untruth.

Principle Five : All acts ought to be performed in conformity with dharma (Righteousness and Duty) i.e. after due consideration of the truth and the untruth.

Principle Six : The primary object of the organization (Arya Samaj) is to do good to the whole world i.e. to promote physical, spiritual and social progress of all humans.

Principle Seven : Your dealings with all should be regulated by love and due justice in accordance with the dictates of *dharma* (righteousness).

Principle Eight : *Avidyaa* (illusion and ignorance) is to be dispelled, and *Vidyaa* (realization and acquisition of knowledge) should be promoted.

Principle Nine : None should remain satisfied with one's own advancement only, but should realize self-advancement by continually striving for the social upliftment of all.

Principle 10 : All persons ought to dedicate themselves and give in for the social good and the well-being of all, while for the individual well-being one has freedom of action.

About the Author

Mr. Vidya Sagar Garg is a retired IT professional. He worked for large financial corporation in Chicago area for many years. He is well versed in Vedic Philosophy including Vedas, Manusmriti, Upnishads and Shastras. He has been practicing and teaching Vedic philosophy, yoga meditation, pranayama, most of his adult life. He founded 'Arya Samaj of Chicagoland' in Chicago 1986. He has given talks at various universities and other organizations in Chicago and Indianapolis. He also shares Vedic wisdom through booths at the fairs and festivals. He also has an online group where he parts this knowledge.